THE CONFESSION OF FAITH

And the

LARGER and SHORTER

CATECHISM,

First agreed upon by the Assembly of Divines at *Westminster*.

And now appointed by the General assembly of the Kirk of of *Scotland* to be a part of Uniformity in Religion, between the Kirks of Christ in the three Kingdoms.

EDINBOURG,

Printed by *George Swintoun* and *Thomas Brown*, and are to be sold by *Thomas Malthus* at the *Sun* in the *Poultrey*. 1683.

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CHAP. I.

Of the Holy Scripture.

ALthough the light of Nature, and the works of Creation and Providence, do ſo far manifeſt the Goodneſs, Wiſdom, and Power of God, as to leave men

a Rom. 2. 14. 15. unexcuſable *a*; yet they are not ſuffi-
b Rom. 1. 19. 20. cient to give that knowledge of God
Pſal. 19. *to* 2, 3. and of his Will, which is neceſſary
Rom. 1. 32. unto ſalvation *b*. Therefore it plea-
b 1 *Cor.* 1. 11. *&* 2. 14. 15. ſed the Lord at ſundry times, and in
c Heb. 1. 1. divers manners, to reveal himſelf,
and declare that his Will unto
his Church *c*: and afterwards for
the better preſerving, and propaga-
ting of the Truth, and for the more
ſure eſtabliſhment and comfort of
the Church againſt the corruption
of the fleſh, and the malice of Sathan
and of the World; to commit the
ſame wholly unto writing *d*; which
makes the holy Scripture to be moſt
d Pro. 22. 19, 20, 21. neceſſary *e*; thoſe former ways of
Luk. 1. 3, 4. Gods revealing his will unto his
Rom. 15. 4. People, being now ceaſed *f*.
Mat. 4. 4. 7. 10. II. Under the Name of Holy
Iſa. 8. 19. 10. Scripture or the Word of God
e 2 *Tim.* 3. 15. written, are now contained all the
f Heb. 1. 1, 2. Books of the Old and New Teſta-
2 *Pet.* 1. 19. ment, which are theſe.

Of the Old Teſtament.

Geneſis.
Exodus.
Leviticus.
Numbers.
Deuteronomie.
Joſhua.
Judges.
Ruth.
I. Samuel.
II. Samuel.
I. Kings.
II. Kings.
I. Chronicles.
II. Chronicles.
Ezra.
Nehemiah.
Eſther.
Job.
Pſalms.
Proverbs.
Eccleſiaſtes.
The Song of Songs.
Iſaiah.
Jeremiah.
Lamentations.
Ezekiel.
Daniel.
Hoſea.
Joel.
Amos.
Obadiah.
Jonah.
Micah.
Nahum.
Habakkuk.
Zephaniah.
Haggai.
Zechariah.
Malachi.

Of the New Teſtament.

The Goſpel according to

MAtthew.
Mark.
Luke.
John.
The Acts of the Apoſtles.
The Epiſtle to the Romans.
I. Corinthians.
II. Corinthians.
Galatians.
Epheſians.
Philippians.
Coloſſians.
I. Theſſalonians
II. Theſſalonians.
To Timothy. I.
To Timothy. II.
To Titus.
To Philemon.
The Epiſtle to the Hebrews.
The Epiſtle of James.
The firſt and ſecond Epiſtle of Peter.
The firſt, ſecond and third Epiſtles of John.
The Epiſtle of Jude.
The Revelations.

All

All which are given by inspiration of God, to be the Rule of Faith and Life *g*.

III. The Books commonly called Apocrypha, not being of Divine inspiration, are no part of the Canon of the Scripture; and therefore are of no Authority in the Church of God, nor to be any otherwise approved, or made use of, than other humane writings *h*.

IV. The Authority of the holy Scripture, for which it ought to be believed and obey'd; dependeth not upon the testimony of any man, or Church; but wholly upon God (who is Truth it self) the Author thereof: and therefore it is to be received, because it is the Word of God *i*.

V. We may be moved and induced by the testimony of the Church, to an high and reverend esteem of the holy Scripture *k*. And the heavenliness of the Matter, the efficacy of the Doctrine, the Majesty of the stile, the consent of all the parts, the scope of the whole (which is, to give all glory to God,) the full discovery it makes of the only way of mans salvation, the many other incomparable Excellencies, and the

g Luk 16. 29. ; 1. *Eph.* ; .20. *Rev.* 22.18. 19. 2 *Tim.*3.16.

h Luk. 24. 27.44. *Rom.*3.2. 2 *Pet.* 1.21.

i 2 *Pet.* 1.19. 21.

2 *Tim.*3. 16. 1 *Joh.*5.9. 1 *Thes.*2.13. *k* 1 *Tim.*3. 15.

intire perfection thereof, are Arguments whereby it doth abundantly evidence it self to be the Word of God; yet notwithstanding, our full perswasion and assurance of the infallible truth, and Divine authority thereof, is from the inward work of the holy Spirit, bearing witness by, and with the Word in our hearts *l*.

l *Joh.* 2.20. 2 .

Joh. 16.13. 14. 1 *Cor.* 2.10. 11, 12. *Isa.* 59. 21.

VI. The whole Counsel of God concerning all things necessary for his own Glory, mans Salvation, Faith, and life, is either expresly set down in Scripture, or by good and necessary consequence may be deduced from Scriptures: unto which nothing at any time is to be added, whether by new Revelation of the spirit, or traditions of men *m*. Nevertheless we acknowledge the inward illumination of the Spirit of God to be necessary, for the saving understanding of such things as are revealed in the word *n*: and that there are some circumstances concerning the Worship of God, and Government of the Church, common to humane Actions and Societies, which are to be ordered by the light of Nature, and Christian Prudence, according to the general Rules of the Word which

m 2 *Tim.* 3. 15. 16, 17. *Gal.* 1. 8, 9. 2 *Thes.* 2. 2.

n *Joh.* 6. 45. 1 *Cor.* 2. 9. 10, 11, 12.

which are always to be obſerved *o*.

VII. All things in Scripture are not alike plain in themſelves, nor alike clear unto all *p*: yet thoſe things which are neceſſary to be known, believed, and obſerved for ſalvation, are ſo clearly propounded and opened in ſome places of Scripture or other, that not only the Learned but the Unlearned, in a due uſe of the ordinary means may attain unto a ſufficient underſtanding of them *q*.

VIII. The Old Teſtament in Hebrew (which was the Native Language of the People of God of Old) and the New Teſtament in Greek (which at the time of the writing of it, was moſt generally known to the Nations) being immediately inſpired by God, and by his ſingular care and providence kept pure in all ages, are therefore Authentical *r*, ſo as in all controverſies of Religion, the Church is finally to appeal unto them *ſ*. But becauſe theſe Original Tongues are not known to the People of God, who have right unto, and intereſt in the Scriptures, and are commanded in the fear of God, to read and ſearch them *t*, therefore they are to be tranſlated

o 1 Cor. 11. 13, 14.
1 Cor. 14. 26, 40.
p 2 Pet. 3. 16.
q Pſ. 119. 103, 130.
r Mat. 5. 18.
ſ Iſa. 8. 10. Act. 15. 15. Joh. 5. 39. 46.
t Joh. 5. 39.

slated into the vulgar Language of every Nation unto which they come *u*, that the Word of God dwelling plentifully in all, they may worship him in an acceptable manner *w*, and through patience and comfort of the Scriptures may have hope *x*.

u 1 Cor. 14. 6, 9, 11, 12. 24, 27, 28.
w Col. 3. 16.
x Ro. 15. 4.

IX. The infallible Rule of Interpretation of Scripture; is the Scripture it self, and therefore when there is a question about the true and full sense of any Scripture (which is not manifold, but one) it must be searched and known by other places that speak more clearly *y*.

y 2 Pet. 1. 20, 21.

X. The Supream Judge, by which all Controversies of Religion are to be determined, and all Decrees of Councils, Opinions of Ancient Writers, Doctrines of men, and private Spirits, are to be examined; and in whose sentence we are to rest, can be no other but the holy Spirit speaking in the Scripture *z*.

Act. 19. 15. 19.
z Mat. 22. 29, 31. Eph. 2. 10. Act. 28. 25.

CHAP. II.

Of God, and of the Holy Trinity.

THere is but one only *a*, living, and true God *b*; who is infinite in being and Perfection *c*, a most pure spirit *d*, invisible *e*, without bo-

a Deut. 6. 4. 1 Cor. 8. 4. 6.
b 1 Thes. 1. 9. Jer. 10. 10
c Job. 11. 7, 8, 9. Job. 26. 14.
d Joh. 4. 24.
e 1 Tim. 1. 17

dy

by, parts *f*, or passions *g*, immutable *h*, immense *i*, eternal *k*; incomprehensible *l*, Almighty *m*, most wise *n*, most holy *o*, most free *p*, most absolute *q*, working all things according to the counsel of his own immutable and most righteous will *r*, for his own glory *s*, most loving *t*, gracious, merciful, long suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin *u*, the rewarder of them that diligently seek him *w*, and withal, most just and terrible in his judgments *x*; hating all sin *y*, and who will by no means clear the guilty *z*.

II. God hath all life *a*, glory *b*, goodness *c*, blessedness *d*, in, and of himself, and is alone in and unto himself all-sufficient, not standing in need of any creatures which he hath made *e*, nor deriving any glory from them *f*, but only manifesting his own glory, in, by, unto, and upon them: He is the alone fountain of all being, of whom, through whom, and to whom are all things *g*, and hath most Soveraign dominion over them, to do by them, for them, or upon them, whatsoever himself pleaseth *h*. In his sight all things are

f Deut. 4. 15, 16.
g Act. 14. 11.
h Jam. 1. 17.
i 1 Ki. 8. 27.
k Pſ. 113. 3.
l Pſ. 145. 3.
m Gen. 17. 1.
n Ro. 16. 27.
o Iſa. 6. 3.
p Pſ. 115. 3.
q Exo. 3. 14.
r Heb. 1. 11.
s Pro 16 4.
t Joh 4. 16
u Exo 34. 7.
w Heb. 11. 6.
x Neh. 9. 32.
y Pſ. 5. 5, 6.
z Nah. 1. 2.
a Joh. 5. 26.
b Act. 7. 2.
c Pſ. 119. 68.
d 1 Tim. 6. 15.
e Act. 17. 24, 25.
f Joh. 22. 2.
g Rom. 11. 6.
h Rev. 4. 11. Dan. 4. 25, 35.

are open and manifeſt *i*, his know-
i Heb. 4.13. ledge is infinite, infallible, and in-
k Rom. 11. dependant upon the Creature *k*, ſo
33,34. as nothing is to him contingent or
Pſal. 147.5. uncertain *l*. He is moſt holy in all
l Act. 14.18. his counſels, in all his works, and in
Ezek. 11.5. all his commands *m*. To him is due
m Pſ. 145. from Angels and men, and every
17. other creature, whatſoever worſhip,
Rom. 7. 12. ſervice, or obedience he is pleaſed to
n Rev. 12. require of them *n*.
13. 14.

III. In the Unity of the God-head,
o 1 Joh. 5.7. there be three perſons, of one ſub-
Mat. 3.16, ſtance, power and eternity, God
17. the Father, God the Son, and God
Mat. 28.61. the Holy Ghoſt *o*. The Father is of
2 *Cor.* 13,4. none, neither begotten, nor proceed-
p Joh. 1.14, ing: The Son is eternally begot-
15. ten of the Father *p*: the Holy Ghoſt
q Joh. 15.26. eternally proceeding from the Fa-
Gal. 4.6. ther and the Son *q*.

CHAP. III.

Of Gods eternal Decree.

a Eph. 1.1. GOD from all eternity did, by
Rom. 11.33. the moſt wiſe and holy Coun-
Heb. 6.17. ſel of his own will, freely, and un-
Ro. 9. 15,18, changeably ordain whatſoever comes
b Jam. 1.13, to paſs *a*; yet ſo, as thereby, nei-
17. ther is God the Author of ſin *b*, nor
is violence offered to the will of the
Creatures,

Creatures, nor is the liberty or contingency of ſecond Cauſes taken away, but rather eſtabliſhed *c*. *c Act.*2.24.

II. Although God knows whatſoever may, or can come to paſs upon all ſuppoſed conditions *d*. yet hath he not decreed any thing, becauſe he fore-ſaw it as future, or as that which would come to paſs upon ſuch conditions *e*, *Mat.*17.12. *Act.*4.27. *Joh.* 19.11. *Pro.* 16.33. *d Act.*15.18 *Mat.*11.12. 24. *e Rom.*9 11, 13,16,18.

III. By the decree of God, for the manifeſtation of his glory, ſome men and Angels *f*, are predeſtinated unto everlaſting life, and others fore-ordained to everlaſting death *g*. *f 1Tim.*5.21. *Mat.*25.41. *g Rom.*9.22, 23.

IV. Theſe Angels and men, thus predeſtinated and fore-ordained, are particularly, and unchangeably deſigned, and their number is ſo certain and definite, that it cannot be either increaſed or diminiſhed *h*. *Eph.* 1.5,6. *Pro.*16.4. *h 2Tim.*2.19

V. Thoſe of mankind, that are perdeſtinated unto Life, God, before the foundation of the world was laid, according to his eternal & immutable purpoſe, and the ſecret counſel and good pleaſure of his Will, hath choſen in Chriſt unto everlaſting glory *i*, out of his meer free grace and love without any foreſight of Faith, or good works, or perſeverance, *i Eph.*1.4. *Rom.*8.30. *2 Tim.* 1.9. *1 Theſſ.*5.9.

rance in either of them, or any other thing in the creature as conditions
k. Ro.9.11. or cauſes moving him thereunto *k*, and all to the praiſe of his glorious
l Eph. 1.4. grace *l*.

*Eph.*1.6. VI. As God hath appointed the Elect unto Glory, ſo hath he by the eternal and moſt free purpoſe of his Will, fore ordained all the means
m 1*Pet.*1.2. thereunto *m*. Wherefore they who
Eph. 1.4,5. are Elected being fallen in *Adam*,
Eph. 2. 10. are redeemed by Chriſt *n*, are effect-
2 *Theſ.*2.31. ually called unto Faith in Chriſt, by
n 1*Theſ.*5.9, his Spirit working in due ſeaſon, are
10. juſtified, adopted, ſanctified *o*, and
Tit. 2.14. kept by his power through faith un-
*o Rom.*8.10. to ſalvation *p*. Neither any other re-
Eph. 1. 5. deemed by Chriſt, effectually called
2 *Theſ.*2.13. juſtified, adopted, ſanctified and
p 1 *Pet.*1.5. ſaved, but the Elect only *q*.

*q Joh.*17.9. VII. The reſt of mankind God was
Rom. 8.28. pleaſed, according to the unſearch-
to the end. able counſel of his own Will, where-
Joh. 10.26. by he extendeth, or with-holdeth
*Joh.*8.47. mercy as he pleaſeth, for the glory
1 *Joh.*2.19. of his ſoveraign power over his crea-
r Mat 11. tures; to paſs by, and to ordain them
25,26. to diſhoneur and wrath, for their ſin
Rom 9. 12. to the praiſe of his glorious juſtice *r*.
2 *Tim.*2.19. VIII. The Doctrine of this high
1 *Pet.* 2.8. Myſtery of Predeſtination is to be

hand

handled with ſpecial prudence and
care *ſ*, that men attending the will *ſRo.9.22.*
of God revealed in his Word, and *Ro.11.35.*
yielding obedience thereunto, may *Deu.29.29.*
from the certainty of their effectual *t2Pet.1.10.*
Vocation, be aſſured of their eter- *u Eph.1.6.*
nal Election *t*. So ſhall this Doc- *wRo.11.5,6,*
trine afford matter of praiſe, reve- 20.
rence and admiration of God *u*, and *2 Pet.1.10.*
of humility, diligence and abundant *Rom.9.33.*
conſolation to all that ſincerely obey *Luk.16.20.*
the Goſpel *w*.

CHAP. IV.

Of Creation.

a Heb.1.2.
Joh.1.1,2.

IT pleaſed God the Father, Son *Gen.1.2.*
and Holy Ghoſt *a*, for the mani- *Job.26.13.*
feſtation of the glory of his eternal *bRo.1.20.*
Power, Wiſdom and Goodneſs *b*, *Jer.10.12.*
in the beginning to create, or make *Pſ.33.5,6.*
of nothing the World, and all things *cGen.1. Cap*
therein, whether viſible or inviſible, *Heb.11.5.*
in the ſpace of ſix days and all ve- *Col.1.16.*
ry good *c*. *Act.17.2.*

II. After God had made all other *d Gen.1.27.*
creatures, he created Man, male and *e Gen.2.7.*
female *d*, with reaſonable and im- *Luk.23.24.*
mortal ſouls *e*, indued with know- *Mat.10.28.*
ledge, righteouſneſs and truly holy- *fGen.1.26.*
neſs; after his own Image *f*, having *Col.3.10.*
the Law of God written in their *Eph.3.24.*

hearts

g Rom. 2. 14, 15. h Eccl. 7. 29. i Gen. 3. 6. Eccl. 7. 23. k Gen. 2, 12. & 2. 8, 9, 10, 11, 23. l Gen. 1. 26, 28.

hearts g, and power to fulfil it h, and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject unto change i. Beside this Law written in their hearts, they received a command, not to eat of the tree of the knowledge of good and evil, which whiles they kept, they were happy in their Communion with God k, and had Dominion over the creatures l.

CHAP. V.

Of *Providence.*

a Heb. 1. 3. b Dan. 4. 34. Psal. 135. 6. Act. 17. 25, 26, 28. c Mat. 10. 29, 30, 31. d Pro. 15. 3. e Act 15. 38. f Eph. 1. 11. Psal. 33. 10, 11. g Isa. 63. 14. Eph. 3. 10. Rom 9. 17. Gen. 45. 7. Psal. 145. 7. h Act. 2. 23.

GOD the great Creator of all things, doth uphold a, direct, dispose, and govern all creatures, actions, and things b, from the greatest even to the least c, by his most wise and holy Providence d, according to his infallible fore-knowledge e, and the free immutable counsel of his own Will f, to the praise of the glory of his Wisdom, Power, Justice, Goodness, and Mercy g.

II. Although in Relation to the fore-knowledge and decree of God the first cause, all things come to pass immutably and infallibly h, yet, by the same providence he ordereth them to fall out according to

he nature of ſecond cauſes, either *i* neceſſarily, freely or contingently *i*.
III. God in his ordinary Provi- ence maketh uſe of means *k*: yet free to work without *l*, above *m*, nd againſt them at his pleaſure *n*.
IV. The Almighty power, unſearch- ble wiſdom; and infinite goodneſs God ſo far manifeſt themſelves his Providence, that it extendeth ſelf even to the firſt fall, and all her ſins of Angels and men *o*, and at not by a bare permiſſion *p*, but ch as hath joyned with it a moſt ſe and powerful bounding *q*, and herwiſe ordering and governing them, in a manifold diſpenſation, his own holy ends *r*: yet ſo, as the fulneſs thereof proceedeth onely m the creature, and not from d, who being moſt holy and righ- us, neither is, nor can be the thor or Approver of ſin *ſ*.
V. The moſt wiſe, righteous and cious God doth often times leave a ſeaſon his own children to ma- ld temptations, and the corrup of their own hearts, to chaſtiſe m for their former ſins, or to diſ- er unto them the hidden ſtrength orruption, and deceitfulneſs of their

i Gen. 8. 22. Jer. 11. 35. Ex. 22. 13. *k* with Deut. 19. 5. *l* Iſa. 10. 6, 7. *m* Act. 27. 3. Iſa. 55. 10. *n* Hoſ. 1. 7. Mat. 4. 4. *o* Rom. 4. 19, 20, 21 *p* 1 Kin. 6. 6. Dan. 3. 26. *q* Rom. 11. 31, 33, 34. 2 Sam. 24. 1. 1 Chr. 10. 12 13, 14. 2 Sam. 19. 10. Act. 2. 23. *p* Act. 14. 16. *q* Pſ. 76. 10. 2 Ki. 19. 28. *r* Gen. 50. 20. Iſa. 10. 6, 7. *ſ* Jam. 1. 13. 14, 17. 1 Joh. 2. 16. Pſal. 50. 1.

their hearts, that they may be hum
t 2 *Cor.*12. bled *t*, and to raiſe them to a mor
25, 26, 31. cloſe and conſtant dependance fo
2 *Sam* 24. their ſupport upon himſelf, and t
make them more watchful again
all future occaſions of ſin and fo
u 1 *Cor.*12. ſundry other juſt and holy ends *u*.
7, 8, 9. VI. As for thoſe wicked and un
*Pſal.*73. godly men, whom God as a right
throughout. ous Judge for former ſins doth blin
*Pſal.*77.1. and harden *w*, from them he not o
to 12. ly with-holdeth his grace, where
*w Rom.*1. they might have been enlightened
24, 26, 28. their underſtandings, and wroug
Ro. 11.7, 8. upon in their hearts *x*, but ſom
*x Deu.*29.4. times alſo withdraweth the gi
*y Mat.*12.12 which they had *y*, and expoſeth the
*z Deu.*2.30. to ſuch objections as their corrupti
2 *Reg.*8.12. makes occaſion of ſin *z*; and wit
*a Pſ.*81.11. al, gives them over to their o
12. luſts, the temptations of the Wor
2 *Theſ.*2. and the power of Satan *a*, where
10, 11, 12. it comes to paſs that they hard
*b Exod.*7.3. themſelves even under thoſe mea
2 *Cor.*2.15. which God uſeth for the ſoftni
*Iſa.*8.14. of others *b*.
1 *Pet.*2.7.8. VII. As the providence of G
*Iſa.*6.9, 14. doth in general reach to all cr
c 1 *Tim.*4.10. tures; ſo after a ſpecial manner
*Rom.*8.28. taketh care of his Church, and diſ
.34.24. ſeth all things to the good thereo

CH

CHAP. VI.

Of the fall of Man, of Sin, and of the puniſhment thereof.

I. OUr firſt parents being ſeduced by the ſubtilty and temptation Satan, ſinned in eating the forbidden fruit *a*. This their ſin, God pleaſed according to his wiſe holy counſel, to permit, having poſ'd to order it to's own glory *b*.

II. By this ſin they fell from their ginal righteouſneſs and commun- with God *c*, and ſo became dead in *d*, and wholly defiled in all the lties and parts of ſoul and body *e*.

III. They being the root of all kind, the guilt of this ſin was uted *f*, and the ſame death in ſin corrupted nature, conveyed to heir poſterity deſcending from by ordinary generatien *g*.

IV. From this original corrupti- whereby we are utterly indiſpo- diſabled, and made oppoſite to good *h*, and wholly inclined to evil *i*, do proceed all actual tranſ- ſions *k*.

V. This corruption of nature du- this life, doth remain in thoſe are regenerated *l*, and although it

a Gen. 3. 13
2 Cor. 2. 3.
b Ro. 11. 3.
c Gen. 3. 6, 7.
d Gen. 2. 17.
e Tit. 1. 15.
f Gen. 1. 17.
Act. 17. 16.
Rom. 3. 12.
15, 6, 17.
g Pſ 51. 5.
Gen 5. 2.
Job. 14. 4.
h Rom. 5. 6.
Rom. 8. 7.
Col. 1. 21.
i Gen. 6. 5.
Gen. 8. 21.
Rom. 3. 10.
11, 12.
k Jam. 1.
14, 15.
Ep 2. 2, 3
Mat. 15. 19.
l 1 Joh. 1. 8.
Jam. 3. 2.
Prov. 20. 9.
Eccl. 7. 20.

*m Rom.*7.5. 7,8,25. *Gal.*5.17. *n* 1 *Joh.*2.4. *o Ro.* 2. 15. & 3. 9,19. *p Eph.*2.2. *q Gal.* 3. 1. *r Rom.*6.13. *ſ Eph.*4.16. *t Rom.*8.20. *Lam.* 3. 39. *u Ma.*25.41. 2 *Theſ.* 1.9.

it be, Through Chriſt, pardoned, mortified, yet both it ſelf, and all motions thereof are truly and properly ſin *m*.

VI. Every ſin, both Original and Actual, being a tranſgreſſion of the righteous Law of God, and contrary thereunto *n*, doth in its own nature bring guilt upon the ſinner *o* whereby he is bound over to the wrath of God *p*, and curſe of the Law *q*, and ſo made ſubject to death *r*, with miſeries ſpiritual *ſ*, temporal *t*, and eternal *u*.

CHAP. VII.

Of Gods Covenant with man.

*a Iſa.*40.13, 14,15,16,17 *Job.* 9. 32. 1 *Sam.*2.25. *Pſ.*100.2,3. *Job.* 22.2,3. *Luk.* 17.10. *Act.* 17.24, 25. *b Gal.*3.12. *c Rom.*10.5. *Rom.* 5. 12. *&* 20.

THe diſtance between God and the creature is ſo great, that though reaſonable creatures do owe obedience unto him as their Creator, yet they could never have any fruition of him as their bleſſedneſs and reward, but by ſome voluntary condeſcenſion on Gods part, which hath been pleaſed to expreſs by way of Covenant *a*.

II. The firſt Covenant made with Man, was a covenant of Works *b*, wherein life was promiſed to *Adam*, and in him to his poſterity *c*, upon

dition of perfect and perſonal o-
ience *d*.

II. Man by his fall, having made
mſelf incapable of life by that co-
ant, the Lord was pleas'd to make
econd *e*, commonly called the
venant of Grace: Wherein he
ly offereth unto ſinners, Life, and
vation by Jeſus Chriſt, requiring
hem faith in him that they may
ſaved *f*, and promiſing to give un-
all thoſe that are ordained unto
, his holy Spirit, to make them
ing and able to believe *g*.

V. This Covenant of Grace is
uently ſet forth in the Scripture
he Name of a Teſtament, in re-
nce to the death of Jeſus Chriſt
Teſtator, and to the everlaſting
eritance, with all things belong-
to it, therein bequeathed *h*.

. This Covenant was differently
iniſtred in the time of the Law,
in the time of the Goſpel *i*.
er the Law, it was adminiſtred
romiſes, Prophecies, Sacrifices,
umciſion, the Paſchal Lamb,
other Types and Ordinances
ered to the people of the
, all fore-ſignifying Chriſt to
k, which were for that time
ſuffi-

l 1 *Cor.* 10. 1, 2, 3, 4. *Heb.* 11. 13. *Joh.* 8. 56. *m Gal.* 3. 7, 8, 9, 14. *n Col.* 2. 17. *o Mat.* 28. 19, 20. 1 *Cor.* 11. 23, 24, 25. *p Heb.* 12. 22. *to* 28. *Jer.* 31. 33. *q Mat.* 28. 29. *Eph.* 2. 15, 16, 17, 18. *r Lu.* 12. 10. *ſ Gal.* 3. 14. *Act.* 5. 1. *Rom.* 3. 21, 23, 28. 30. *Pſal.* 31. 1. *Heb.* 13. 8.

ſufficient and efficacious, throu
the operation of the ſpirit to inſtr
l 1 *Cor.* 10. and build up the Elect in Faith
1,2,3,4. the promiſed Meſſiah *l*, by wh
Heb. 11.13. they had full remiſſion of ſins,
Joh. 8. 56. eternal Salvation; and is called,
m Gal. 3.7. Old Teſtament *m*.
8,9,14. VI. Under the Goſpel, when Ch
n Col. 2. 17. the ſubſtance *n*, was exhibited,
Ordinances in which this Coven
is diſpenſed, are the preaching of
Word, & the adminiſtration of
Mat .18. Sacrament of Baptiſme, and
19,20. Lords Supper *o*. Which though fe
1 *Cor.* 11.23 in number, and adminiſtred
24,25. more ſimplicity, and leſs outw
glory, yet, in them it is held for
p Heb. 12. more fulneſs, evidence and ſpir
22, *to* 28. efficacy *p*, to all Nations both
Jer. 31.33. and Gentiles *q*; and is called
q Mat. 28. New Teſtament *r*. There are
19. therefore two Covenants of Gr
Eph. 2.15, differing in ſubſtance, but one &
*E*6,17.18. ſame, under various diſpenſati
1 *Lu.* 12.10.

CHAP. VIII.

r Gal. 3.14.
ſ Act. 5.1.

Of Chriſt the Mediator.

Rom. 3.21. IT pleaſed God, in his et
23,28,30. purpoſe to chuſe and o
Pſal. 31.1. the Lord Jeſus, his only beg
Heb .12.8. Son, to be the Mediator betwee

d Man *a*, the Prophet *b*, Prieſt *c*, *a Iſa.*42.1.
d King *d*, the Head, and Saviour *1 Pet.*1.19.
f his Church *e*, the heir of all things *Joh.*3.16.
and Judge of the World *g*: Unto *1 Tim.*2.5.
hom he did from all eternity give *b Act.*3.22.
people to be his ſeed *h*, and to be *c Heb.*5.5.
him in time Redeemed, Called, *d Pſ.*2.6.
ſtified, Sanctified and Glorified *i*. *Luk.*1.33.

II. The Son of God, the ſecond *e Eph.*5.13.
erſon in the Trinity, being very *f Heb.* 1.2.
d eternal God, of the ſubſtance, *g Act.*17.1.
d equal with the Father; did, *h Joh.*17.6.
hen the fulneſs of time was come, *Pſ.*21.30.
ke upon him mans nature *k*, with *Iſa.*53.10.
l the eſſential properties, and *i 1 Tim.*2.6.
mmon infirmities thereof, yet *Iſa.*55.4,5.
thout ſin *l*: being conceived by *1 Cor.*1.30.
e power of the Holy Ghoſt, in the *k Joh.* 1.1.
mb of the Virgin Mary, of her *1 Joh.*5.20.
bſtance *m*. So that two whole Per- *Phil.*2.6.
t and diſtinct Natures; the God- *l Heb.* 2.14.
ad and the Man-hood, were inſe- *&* 4.15.
rably joyned together in one per- *m Luk.*1.2;
n, without Converſion, Compo- 31,35.
tion or Confuſion *n*. Which per- *Gal.*4.4.
n is very God, and very Man, *n Luk.*31.35
t one Chriſt the only Mediator *Rom.*9.5.
tween God and man *o*. *1 Tim* 3.26.

III. The Lord Jeſus, in his hu- *o Ro.* 1.2,4.
ane nature, thus united to the di-
ne, was ſanctified and anointed

with

with the holy ſpirit above meaſure
having in him all the treaſures
*a Iſa.*42.1. wiſdom and knowledge *q*; in who
1 *Pet.* 1.19. it pleaſed the Father, that all fulne
Joh. 3. 16. ſhould dwell *r*, to the end, that b
1 *Tim.* 2.5. ing holy, harmleſs, undefiled an
b Act. 3.22. full of grace and truth *ſ*, he might
c Heb. 5.5. thorowly furniſhed to execute th
d Pſal. 2.6. Office of a Mediator and Surety
Luk. 1. 33. which Office he took not unto him
e Eph. 5.13. ſelf, but was thereunto called by h
f Heb. 1.2. Father *u*, who put all power and judg
g Act. 17.1. ment into his hand, & gave him com
h Joh. 17.6. mandment to execute the ſame *w*.
Pſal. 21.30. IV. This Office the Lord Jeſus d
Iſa. 53. 10. moſt willingly undertake *x*, whi
i 1 *Tim.* 2.6. that he might diſcharge, he was ma
Iſa. 55.4, 5. under the Law *y*, and did perfect
1 *Cor.* 1.30. fufill it *z*, endured moſt grievo
k Joh. 1. 1. torments immediately in his ſoul
1 *Joh.* 5.20. and moſt painful ſufferings in h
l Phil. 2.6. body *b*; was crucified and died *c*: w
Heb. 2.14. buried, and remained under t
& 4. 15. power of death; yet ſaw the corru
m Luk. 1.27. tion *d*. On the third day he aro
31,35. from the dead *e*, with the ſa
Gal. 4. 4. body in which he ſuffered *f*, wi
n Luk. 31,35. which he alſo aſcended into heave
Rom. 9.5. and there ſitteth at the right hand
1 *Tim.* 3.26. his Father *g*, making interceſſion
o Rom. 1.24. and ſhall return to judge men a

Ang

ngels at the end of the World *i*.

V. The Lord Jeſus, by his perfect obedience, and ſacrifice of himſelf, which he, through the eternal ſpirit once offered up to God, hath fully ſatisfied the Juſtice of his Father *k*, and purchaſed, not only reconciliation, but an everlaſting inheritance in the Kingdom of Heaven, for all thoſe whom the Father hath given unto him *l*.

VI. Although the work of Redemption was not actually wrought by Chriſt till after his Incarnation, yet the vertue, efficacy, and benefits thereof were communicated unto elect in all ages ſucceſſively from the beginning of the World, in, and by thoſe promiſes, types, and ſacrifices, wherein he was revealed, and ſignified to be the ſeed of the Woman, which ſhould bruiſe the Serpents head; and the Lamb ſlain from the beginning of the World; being yeſterday and to day the ſame, and for ever *m*.

VII. Chriſt, in the work of Mediation, acteth according to both Natures, by each Nature doing that which is proper to it ſelf *n*, yet by reaſon of the unity of the Perſon,

i Rom. 14.9. *Act.* 1.11. *Mat.* 13.40. *Jude.* v.6. 2 *Pet.* 2.4.

k *Rom.* 5.19. *Heb.* 10.14. *Eph.* 5.2. *Rom.* 3.25.

l *Dan.* 9.24. 26. *Col.* 1. 19,20. *Joh.* 17.2. *Heb.* 9.12, 13.

m *Gal* 4.4. 5. *Gen.* 3. 15. *Rev.* 13. 8.

n *Heb.* 9.14. 1 *Pet.* 3.18.

that which is proper to one natu
is sometimes in Scripture attri
ted to the Person denomin
the other Nature *o*.

VIII. To all those for whom Ch
hath purchased redemption, he d
certainly and effectually apply a
communicate the same *p*, making
tercession for them *q*, and reveal
unto them, in and by the word,
Mysteries of Salvation *r*, effectu
perswading them by his spirit to
lieve, and obey, and govern
their hearts by his word and sp
s, overcoming all their enemies
his Almighty Power and Wisd
in such manner, and ways, as
most consonant to his wonde
and unsearchable dispensation *t*.

o Act. 20. 28. Joh 3. 13. 1 Joh. 3. 16.
p Joh. 6. 37.
q 1 Joh. 2. 1. Rom. 8. 14.
r Joh. 15. 13. Eph. 1. 7, 8. Joh. 17. 6.
s Joh. 14. 16. Heb. 12. 2. 2 Cor. 4. 3. Ro. 8. 9, 14. & 15. 18, 19 Joh. 17. 17.
t Ps. 110. 1. 1 Cor. 15. 15. Mat. 4. 2, 3. Col. 2. 15.

CHAP. IX.
Of Free Will.

GOD hath indued the Will
Man with that natural lib
that is neither forced, nor by
absolute necessity of Nature de
mined to do good or evil *a*.

II. Man, in his state of innoce
had freedom and power, to will,
to do, that which was good, & w
pleasing to God *b*; but yet, m

a Mat. 17. 12 Jam. 1. 14. Deut. 30. 15.
b Eccl. 7. 29. Gen. 1. 26.

bly, ſo that he might fall from it *c*.

III. Man by his fall into a ſtate of ſin, hath wholly loſt all ability of Will to any ſpiritual good accompanying ſalvation *d* ſo as, a natural man, being altogether averſe from that good *e*, and dead in ſin *f*, is not able, by his own ſtrength, to convert himſelf, or to prepare himſelf thereunto *g*.

IV. When God converts a ſinner, and tranſlates him into the ſtate of grace; he freeth him from his natural bondage under ſin *h*; and by his grace, inables him freely to will and to do that which is ſpiritually good *i*, yet ſo, as by reaſon of his remaining corruption, he doth not perfectly nor only will that which is good, but doth alſo will that which is evil *k*.

V. The will of man is made perfectly and immutably free to good alone in the ſtate of Glory only *l*.

c Gen.2.16. & 3.6.
d Rom.5.6. *and* 8.7. Joh.15.5.
e Ro.3.10,11
f Eph.2.1,5. Col.3.13.
g Joh.6.44. 1 Cor.2.14.
Tit.2.3,4.
h Col.1.13. Joh.8.34. 36.
i Phil.2.13. Ro.6.18,22
k Gal.5.17. Rom.1.15. 18,19,21.
l Eph. 4.12. Heb. 11,13. Jude. v.24.

CHAP. X.

Of effectual calling.

ALl thoſe whom God hath predeſtinated unto life, and thoſe only he is pleaſed in his appointed & accepted time, effectually to call *a*, by his Word and Spirit *b*, out of that

a Ro.8.30. & 11.7. Eph. 1.10,21.
b 2 Theſ.1. 13,14. 2 Cor.3.36.

state of sin and death, in which they are by nature, to grace and salvation
c Rom. 8. 2. *Eph.* 2. 1, 5. 2 *Tim.* 1 9. *d Act.* 26. 18. *Eph.* 1. 17, 18. *e Ezek.* 36. 26. *f Ezek.* 11. 19. *Phil.* 2, 13. *Deut.* 30. 6. *g Eph.* 1. 19. *h Cant.* 1. 4. *Joh.* 6. 37. *i* 2 *Tim.* 1. 9. *Tit.* 3. 4, 5. 8, 9. *k* 1 *Cor.* 2. 14. *Rom* 8. 7. *Eph.* 2. 5. *l Joh.* 6. 37. *m Luk.* 18. 15, 16. *Joh.* 3. 3, 5. *n Joh* 3. 8. *o* 1 *Joh.* 5. 12. *Act* 4. 12.

by Jesus Christ *c*, inlightening their minds spiritually and savingly to understand the things of God *d*, taking away their heart of stone, and giving unto them an heart of flesh, renewing their wills, and by his Almighty power determining them to that which is good *f*, and effectually drawing them to Jesus Christ *g*; yet so as they come most freely, being made willing by his grace *h*.

II. This effectual Call is from God's free and special grace alone, not from any thing at all fore-seen in man *i*, who is altogether passive therein, until being quickened and renewed by the holy Spirit *k*, he is thereby enabled to answer this Call and to imbrace the grace offered and conveyed in it *l*.

III. Elect infants dying in infancy are regenerated, and saved by Christ *m* through the Spirit, who worketh when where and how he pleaseth *n*. So also are all other elect Persons who are uncapable of being outwardly called by the Word *o*.

IV. Others, not elected, though they may be called by the Ministry

f the Word *p*, and may have ſome ommon operations of the Spirit *q*, et they never truly come unto Chriſt, and therefore cannot be ſaed *r*: much leſs can men, not profeſſing the Chriſtian Religion, be ved in any other way whatſoever, e they never ſo diligent to frame eir lives according to the light of ature, and the Law of that Religin they do profeſs *ſ*. And, to aſſert nd maintain, that they may, is very ernicious, and to be deteſted *t*.

p *Mat.*22. 14.
q *Mat.*7.22. *Heb.*6.4,5.
r *Joh.*6.64, 65,66. *and* 8.24.
ſ *Act* 10.12. *Joh.*14.6. *Eph.*2.12. *Joh.*4.22.
t 2 *Joh.*v. 9 10,11. *Gal.*1.6,7,8.

CHAP. XI.

Of Juſtification.

THoſe whom GOD effectually calleth he alſo freely juſtifieth *a*, ot by infuſing righteouſneſs into hem, but by pardoning their ſins, and y accounting and accepting their erſons as righteous: not, for any hing wrought in them, or done by hem, but for Chriſts ſake alone: or, by imputing faith it ſelf, the act f believing, nor any other evangecal obedience, to them as their ighteouſneſs, but, by imputing the bedience and ſatisfaction of Chriſt nto them *b*, they receiving and reſting on him and his righteouſneſs by

a *Ro.*8.30. *and* 3.24.
b *Rom.*4.5, 5,7,8. 2 *Cor.*5.19. *Rom.*3.22, 24,25,26. *Tit.*3.5,7. *Eph.*1.7. *Jer.*23.6. 1 *Cor.*1.30. *Rom* 5.17, 18,19.

faith, which faith they have, not of
*c Act.*10. themſelves, it is the gift of God *c*.
44.*Phil.*3. II. Faith, thus receiving and reſt-
5.*Act.*13. ing on Chriſt and his righteouſneſs
38,39. is the alone inſtrument of juſtifica-
tion *d*; yet is it not alone in the per-
*d John.*1. ſon juſtified, but is ever accompani-
12.*Rom.*3. ed with all other ſaving graces, & is
18. no dead faith but worketh by love *e*
*e Jam.*2.17. III. Chriſt by his obedience and
*Gal.*5.6. death, did fully diſcharge the debt of
all thoſe that are thus juſtified, and
did make a proper, real, and full ſa-
tisfaction to his Fathers juſtice in
*f Rom.*5.8. their behalf *f*. Yet in as much as he
1 *Tim.*2.5. was given by the Father for them,
*Heb.*10.10. and his obedience and ſatisfaction
*Iſa.*53.4, accepted in their ſtead, and both
5,6,10,11. freely, not for any thing in them;
*g Rom.*8.32. their juſtification is only of free
*h Mat.*3.17. grace *i*, that, both the exact juſtice
*i Rom.*3.24. & rich grace of God, might be glori-
*k Ro.*3.26. fied in the juſtification of ſinners *k*.
*l Gal.*3.8. IV. God did from all eternity, de-
*Rom.*8.30. cree to juſtifie all the elect *l*, and
*m Gal.*4.4. Chriſt did, in the fulneſs of time
*Rom.*4.25. die for their ſins, and riſe again for
*Tit.*3.4,5, their juſtification *m*: nevertheleſs
6,7. they are not juſtified, until the holy
ſpirit doth in due time, actually ap-
ply Chriſt unto them *n*.

V. God

V. God doth continue to forgive the ſins of thoſe that are juſtified *a*: and, although they can never fall from the ſtate of juſtification *p*, yet, they may by their ſins, fall under Gods fatherly diſpleaſure, and not have the light of his countenance reſtored unto them, until they humble themſelves, confeſs their ſins, beg pardon, and renew their Faith and Repentance *q*.

a Mat. 6. 12. 1 Joh. 2. 1, 2.
p Luk. 22. 32. 1 Joh. 10. 8.
q Pſal. 89. 31, 32, 33. Mat. 26. 75.

VI. The juſtification of Believers under the Old Teſtament, was, in all theſe reſpects, one and the ſame, with the juſtification of Believers under the New Teſtament *r*.

r Gal. 3. 9, 13, 14.

CHAP. XII.

Of Adoption.

ALl thoſe that are juſtified, God vouchſafeth, in, and for his only Son Jeſus Chriſt, to make partakers of the grace of Adoption *a*: by which they are taken into the number, and enjoy the liberties and priviledges of the children of God *b*, have his name put upon them *c*, receive the Spirit of Adoption *d*, have acceſs to the throne of grace with boldneſs *e*, are enabled to cry Abba, Father *f*, are pitied *g*, protected *h*, provided for

a Eph. 5. Gal. 4. 4, 5.
b Rom. 8. 17. Jer. 14. 9 Rev. 3. 12.
d Rom. 8. 15.
c Eph. 3. 12.
f Gal. 4. 6.
e Pſ. 103. 13.
g Prov. 14. 26.

i Mat. 6. 30. for *i*, and chastened by him, as by
1 *Pet.* 5. 7. Father *k*: yet never cast off *l*, b
k Heb. 12. 6. sealed to the day of redemption *m*
l Lam. 3. 31. and inherit the promises *n*, as hei
m Eph. 4. 30. of everlasting salvation *o*.
n Heb. 6. 12.
o 1 *Pet.* 1. 3, 4.
Heb. 1. 14.

CHAP. XIII.
Of Sanctification.

THey who are effectually called and regenerated, having a ne heart, and a new spirit created in the are further sanctified really and pe
a 1 *Cor.* 6. 11 sonally, through the vertue of Christ
Act. 20. 32. death and resurrection *a*, by his wor
b Joh. 17. 17. and spirit dwelling in them *b*: th
Eph. 5. 26. dominion of the whole body of si
c Rom. 6. 6. is destroyed *c*, and the several lust
d Gal. 5. 14. thereof are more and more weakene
Rom. 8. 13. and mortified *d*, and they, more an
e Col. 1. 12. more quickened and strengthened i
f 2 *Cor.* 7. 1. all saving graces *e*, to the practice o
Heb. 12. 14. true holiness, without which no ma shall see the Lord.

g 1 *Thes.* 5. 22. II. This sanctification is through out, in the whole man *g*: yet imper
h 1 *Joh.* 1. 10 fect in this life, there abideth sti
Rom. 7. 18, 23. some remnants of corruption in eve ry part *h*: whence ariseth a continua
Phil. 3. 12. and irreconcilable war; the fl
i Gal. 5. 17. lusting against the spirit, and th
1 *Pet.* 2. 11. spirit against the flesh *i*.

III. I

III. In which war, although the remaining corruption, for a time, may much prevail *k*: yet through the continual ſupply of ſtrength from the ſanctifying Spirit of Chriſt, the regenerate part doth overcome *l*: and the Saints grow in grace *m*, perfecting holineſs in the fear of God *n*.

k Ro.7.23.
l Ro.6.14.
m 2 Pet.3.18.
n 2 Cor.7.1.

CHAP. XIV.
Of Saving Faith.

THe grace of Faith, whereby the Elect are inabled to believe to the ſaving of their Souls *a*, is the work of the Spirit of Chriſt in their hearts *b* and is ordinarily wrought by the Miniſtry of the Word *c*, by which alſo, and by the adminiſtration of the Sacraments, and Prayer, it is increaſed and ſtrengthened *d*.

a Heb.10.39.
b 2 Cor.4.13.
c Rom.10.14.17.
d 1 Pet.2.2.

II. By this Faith a Chriſtian believeth to be true, whatſoever is revealed in the word, for the authority of God himſelf ſpeaking therein *e*. And acteth differently upon that which each particular paſſage thereof containeth, yielding obedience to the Commands *f*; trembling at the threatnings *g*, and imbracing the promiſes of God for this life, and that which is come *h*. But the principal

*Rom.*4.11.
e Joh.4.42. 2 Theſ.2.13.
f Rom.16.26.
g Iſa.66.2.
h Heb.11.13.

pal acts of saving faith, are Acce
ting; Receiving, and resting up
Christ alone for Justification, San
ification, and Eternal life; by v
tue of the Covenant of grace *i*.

III. This faith is different in
grees, weak, or strong *k*; may be
ten and many waies assailed, a
weakned, but gets the victory *l*: g
wing up in many to the attainm
of a full assurance through Christ
who is both the Author and finis
of our Faith *n*.

i Joh. 1.1.
Act. 16.32.
Act. 15.11.
*k Heb.*5.13.
l Luke 22.
31.
Eph. 6.16.
*m Heb.*6.
11,12.
*Heb.*10.22.
Col..2.2.
*n Heb.*12.2.

CHAP. XV.

Of Repentance unto life:

REpentance unto life, is an Ev
gelical grace *a*, the doctr
whereof is to be Preached by ev
Minister of the Gospel, as well
that of Faith in Christ *b*.

II. By it, a sinner, out of the si
and sense not only of the danger, b
also of the filthiness and odiousn
of his sins, as contrary to the h
nature, and righteous Law of Go
and upon the apprehension of
mercy in Christ to such as are pe
tent, so grieves for, and hates his s
as to turn from them all unto Go
purposing and endeavoring to w

*a Zech.*12.
10.
Act. 11.18.

*b Luk.*24.
47.*Mat.*1.
15.

*c Ezek.*18.
30,31.
*Isa.*30.22.
*Psal.*51.4.
*Psal.*119
128.

h him in all the waies of his mmandments *d*.

III. Although Repentance be not be reſted in, as any ſatisfaction for , or any cauſe of the pardon there- *e*, which is the act of Gods free ace in Chriſt *f*, yet is it of ſuch ne- ſſity to all ſinners, that none may pect pardon without it *g*.

IV. As there is no ſin ſo ſmall but deſerves damnation *h*; ſo there is ſin ſo great, that it can bring dam- tion on thoſe who truly repent *i*.

V. Men ought not to content them- lves with a general repentance, but is every mans duty to endeavour repent of his particular ſins, par- cularly *k*.

VI. As every man is bound to ake private confeſſion of his ſins to od, praying for the pardon thereof *l*, pon which, and the forſaking of hem, he ſhall find mercy *m*: ſo he hat ſcandalizeth his brother, or the hurch of Chriſt, ought to be wil- ng by a private or publick confeſſi- n, and ſorrow for his ſin, to declare is repentance to thoſe that are of- nded *n*, who are thereupon to be conciled to him, and in love to ceive him *o*.

d Pſal. 119. 6. 59. 105. *Luk.* 1. 6. *2 Kings.* 23. 15.

e Ezek. 36. 31, 32.

Ezek. 16. 61, 62, 63.

f Hoſ. 14. 24. *Rom.* 3. 24.

g Luk. 13. 3. 5. *Act.* 17. 50, 51.

h Rom. 6. 23. *Mat.* 22. 36.

i Iſa. 1. 16, 18.

k Pſ. 19. 13. *Luk.* 9. 8.

l Pſ. 51. 4.

m Prov. 28. 13.

1 Joh. 1. 8.

n Jam. 5. 16. *Luk.* 17. 3 *Joh.* 7. 19. *Pſal* 51. *throughout*

Chap. *o 2 Cor.* 2. 8.

CHAP. XVI.
Of good Works.

a *Mic.*6.8. *Rom.*12.2. *Heb.*13.21. b*Mat.*15.9. *Isa.*29.13. 1 *Pet.*1.18. *Rom.*10.2. *Joh.*16.2. c*Jam.*2.18, 22. d*Psal.*116. 12,13. 1 *Pet.*2.9. e1 *Joh.*2.3. f2*Cor.*6.2. *Mat.*5.16. g *Tit.*2.5, 9,10,11,12 1 *Tim.*6.1. h1*Pet.*2.15. i1*Pet.*2.22. *Joh.*15.8. k*Eph.*2.10. l *Rom.*6.22. m*Joh* 15.4. *Ezek.*16. 26,27. n*Phil.*2.13. 2*Cor.*3.5.

GOod works are only such God hath commanded in h holy Word *a*, and not such as with out the warrant thereof, are devise by men, out of blind zeal, or upo any pretence of good intention *b*.

II. These good works done in o bedience to Gods Commandments are the fruits and evidences of a tru and lively faith *c*: and by them, Be lievers manifest their thankfulness strengthen their assurance *e*, edif their Brethren *f*, adorn the profession of the Gospel *g*, stop the mouths o the adversaries *h*, and glorifie God whose workmanship they are, creat ed in Christ Jesus thereunto *k*: tha having their fruit unto holiness, the may have the end, eternal life *l*.

III. Their ability to do goo works is not at all of themselves, bu wholly from the Spirit of Christ *m*. And that they may be enabled there unto, besides the graces they have al ready received, there is required a actual influence of the same holy Spirit, to work in them to will and to do, of his good pleasure *n*: yet are they

ey not hereupon to grow negli-
nt, as if they were not bound to
rform any duty, unleſs upon a ſpe-
l motion of the Spirit; but they
ght to be diligent in ſtirring up
e grace of God that is in them *o*. *oPhil.*2.12.

IV. They who in their obedience *Heb.*6.11.12.
ain to the greateſt hight, which *Iſa.*64.7.
poſſible in this life, are ſo far from *2Tim.*26.6.
ing able to ſupererogate, and to *Jude. v.*20,
more than God requires, as that 21.
ey fall ſhort of much which in du-
they are bound to do *p*. *pLuke.* 17.

V. We cannot by our beſt works 10.
erit pardon of ſin, or eternal life *Neh.*13.22.
the hand of God, by reaſon of the *Job.*9.2,7.
eat diſproportion that is between *Gal.*4.17.
m and the glory to come; and the
nite diſtance that is between us
d God, whom, by them, we can nei-
r profit, not ſatisfie for the debt
our former ſins *q*, but when we *qRo.*3.20.
ve done all we can, we have done *Eph.*2.8,9.
our duty, and are unprofitable *Pſal.*16.2.
vants *r*, and becauſe, as they are *Job.*35.7.8.
d they proceed from his ſpirit *ſ*: *rLu.*17.10.
d as they are wrought by us, they *ſGal.*5.22.
defiled, and mixed with ſo much *t Iſa* 64.6.
kneſs and imperfection, that they *Gal.*5.17.
not endure the ſeverity of Gods *Rom.*7.15,
gment *t*. 18.

VI. Yet *Pſ.*143.2.

VI. Yet notwithstanding the Persons of believers being accepted through Christ, their good works also are accepted in him *u*, not as though they were in this life wholly unblamable and unreprovable in Gods sight *w*, but that, he looking upon them in his Son, is pleased to accept and reward that which is sincere, though accompanied with many weaknesses and imperfections *x*.

VII. Works done by unregenerate men, although, for the matter of them they may be things which God commands, and of good use, both to themselves and others *y*, yet because they proceed not from an heart purified by faith *z*, nor are done in a right manner, according to the word *a* nor to a right end, the glory of God *b*, they are therefore sinful and cannot please God, or make a man meet to receive grace from God *c*. And yet their neglect of them is more sinful and displeasing unto God *d*.

u *Eph.* 1.6. 1 *Pet.* 2.5. *Gen.* 4.4. *Heb.* 11.4. *w* *Job.* 9.20. *x* *Heb.* 13. 20,21. 2 *Cor.* 8.12. *Heb.* 6.10. *Mat.* 15.21, 23. *y* 2 *Kings.* 10.30,31. *Phil.* 1.15. 16,18. *z* *Gen.* 4.9. *Heb.* 11.4. *a* 1 *Cor.* 13. 3. *Isa.* 12. *b* *Mat.* 6.3. *c* *Hag.* 2.14. *Tit.* 1.15. *Amos* 5.21, 22 *Hos.* 1.4. *d* *Ps.* 14.4. *Job.* 21. 14, 15. *Mat.* 25.41.

CHAP. XVII.

Of Perseverance.

THey whom God hath accepted in his beloved, effectualy called, and sanctified by his Spirit, cannot neith

either totally nor finally; fall away *a* Phil. 1.6.
om the ſtate of grace: but ſhall 2 Pet. 1.10.
ertainly perſevere therein to the 1 Joh. 2.9.
nd, and be eternally ſaved *a*. 1 Pet. 1.5.

II. This perſeverance of the Saints *b* 2 Tim. 2.
epends not upon their own free 18,19. Jer.
ill, but upon the immutability of 31.3.
he degree of election, flowing from *c* Heb. 10.
he free & unchangeable love of God 10,11. Heb.
he Father *b*, upon the efficacy of 9.12,13,
he merit and interceſſion of Jeſus 14,15.
Chriſt *c*, the abiding of the ſpirit, & Luk. 12.32.
of the ſeed of God within them *d*, *d* Joh. 4.16.
nd the nature of the Covenant of John. 2.27.
Grace *e*: from all which ariſeth alſo *e* Jer. 32.40.
he certainty & infallibility thereof *f*. *f* Joh. 10.28.

III. Nevertheleſs, they may 1 Joh. 2.19.
through the temptations of ſatan &
of the world, the prevalency of cor-
ruption remaining in them; and the
neglect of the means of their preſer- *g* Mat. 26.
vation, fall into grievous ſins *g*, and 70,71,74.
for a time continue therein *h*, where- *h* Pſal. 51.
by they incur Gods diſpleaſure *i*, and 14.
grieve his holy ſpirit *k*, come to be *i* Iſa. 64.5.
deprived of ſome meaſure of their *k* Eph. 4.30.
graces and comforts *l*, have their *l* Pſal. 51.8.
hearts hardened *m*, and their con- *m* Iſa. 53.17
ſciences wounded *n*, hurt, and ſcan- *n* Pſ. 37.3,4.
dalize others *o*, and bring temporal *o* Sam. 12.
judgments upon themſelves *p*. 14. *p* Pſ. 89.

CHAP. XVIII.

Of the assurance of Grace and Salvation.

ALthough hypocrites and other unregenerate men may vainly deceive themselves with false hopes and carnal presumptions of being in the favour of God, and estate of Salvation *a*, which hope of theirs shall perish *b*: yet such as truly believe in the Lord Jesus, and love him in sincerity, endeavouring to walk in all good conscience before him, may in this life be certainly assured that they are in the state of grace *c*, and may rejoyce in the hope of the glory of God, which hope shall never make them ashamed *d*.

*a Job.*8.13, 14. *Mic.*3.11. *Deut.*29.19 *b Mat.*7.22. *Act.*26.6, 23. *c 1 Joh.*2.3. *1 Joh.*5.13. *d Rom.*5.2,5.

II. This certainty is not a bare conjectural and probable perswasion grounded upon a fallible hope *e*, but an infallible assurance of faith, founded upon the divine truth of the promises of salvation *f*, the inward evidence of those graces unto which these promises are made *g*, the testimony of the spirit of adoption witnessing with our spirits that we are the children of God *h*: which spirit is the earnest of inheritance, whereby we are sealed to the day of redemption *i*.

*e Heb.*6.11, 19. *f Heb.*6.17, 18. *g 1 Pet.*1.4, 5, 10, 11. *1 Joh.*2.3. *2 Cor.*1.12. *h Rom.*8.15 *i Eph.*3.13.

III. Thi

III. This infallible assurance doth not so belong to the essence of faith, but that a true believer may wait long and conflict with many difficulties before he be partaker of it *k*: being enabled by the spirit to know the things which are freely given him of God, he may, without extraordinary revelation, in the right use of ordinary means, attain thereunto *l*. And therefore it is the duty of every one to give all diligence to make his calling and election sure *m*, that thereby his heart may be enlarged in peace and joy in the holy Ghost, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance *n*; so far as it is from inclining men to looseness *o*.

IV. True believers may have the assurance of their Salvation divers ways shaken, diminished, and interrupted, as by negligence in preserving of it, by falling into some special sin, which woundeth the conscience, and grieveth the spirit, by some sudden or vehement temptation, by Gods withdrawing the light of his countenance, and suffering even such as fear him to walk in darkness, and to have

k *Joh.* 5. 13. *Isa.* 50. 10. *Mark.* 9. 24. *Psal.* 77. to ver. 12.

l 1 Cor. 2. 12.

m 1 *Joh.* 4. 13. *Heb.* 6. 11. *Eph.* 3. 17. 18, 19.

n 2 *Pet.* 1. 10.

n *Rom.* 5. 1, 2, 5.

Rom. 14. 17. *Ephes.* 1. 3, 4. *Psal.* 51. 8, 12. *o* 1 *Joh.* 2. 1. *Rom.* 6. 1, 2. 2 *Cor.* 7. 1. *Ro.* 8. 1, 12. 1 *Joh.* 1. 2, 3. *Psal.* 130. 4. 1 *Joh.* 1. 6, 7.

p Cant. 5.2, 3, 6. *Pſal.* 51.8, 12, 13. *Eph.* 4.30. *Pſal.* 77.1. *Mat.* 26.69. *Iſa.* 50.10. *Pſal.* 31.22. *Pſalm.* 88. throughout. *q Joh.* 3.9. *Luk.* 21.52. *Joh.* 13.15. *Pſal.* 73.15. *Iſa.* 50.10. *r Mic.* 7.7, 8, 9. *Jer.* 32.10. *Iſa.* 5.4, 7, 8, 9, 10. *Pſ.* 22.1. *Pſ.* 18. throughout

no light *p*: Yet are they never utterly deſtitute of that ſeed of God, & life of faith, that love of Chriſt and the brethren, that ſincerity of heart, and conſcience of duty, out of which by the operation of the ſpirit, this aſſurance may in due time be revived *q* and by the which in the mean time they'r ſupported from utter deſpair *r*.

CHAP. XIX.

Of the Law of God.

a Gen. 1.16. *Gen.* 2.17. *Ro.* 2.14, 15. & 10.5. *Gal.* 3.10. *Eccle.* 7.9. *Job.* 28.28. *b Jam.* 1.25. & 28, 13, 11 *Ro.* 13.8, 6. *Deut.* 5.32. & 10.4. *Exod.* 34.1. *c Mat.* 22. 37, 38, 39, 40.

GOd gave to *Adam* a Law, as a Covenant of Works, by which he bound him and all his poſterity to perſonal, entire, exact and perpetual obedience, promiſed life upon the fulfilling, and threatned death upon the breach of it: and indued him with power and ability to keep it.

II. This Law, after his fall continued to be a perfect rule of righteouſneſs, and as ſuch, was delivered by God upon Mount Sinai, in ten Commandments, and written in two Tables *b*, the four firſt Commandments containing our duty toward God, and the other ſix, our duty to man *c*.

III. B

III. Beſide this Law commonly called Moral, God was pleaſed to give the people of Iſrael, as a Church under age, Ceremonial Laws, containing ſeveral typical Ordinances, partly of worſhip, prefiguring Chriſt his graces, actions, ſufferings, and benefits *d*, and partly holding forth diverſ inſtructions of Moral duties *e*; all which Ceremonial Laws are now abrogated under the new Teſtament *f*.

IV. To them alſo, as a body Politic, he gave ſundry Judicial Laws, which expired together with the life of that people, not obligeing any other now, further than the generall equity thereof may require *g*.

V. The Moral Law doth for ever bind all, as well juſtified perſons as others, to the obedience thereof *h*, and that, not only in regard of the matter contained in it, but alſo in reſpect of the Authority of God the Creator who gave it *i*. Neither doth Chriſt in the Goſpel any way diſſolve but much ſtrengthen this obligation *k*.

VI. Although true believers be not under the Law, as a Covenant of works, to be thereby juſtified, or condemn-

d Heb.9. Chap.Heb. 10.1. Col.2.17. e1Cor.5.2. fCol.2.14, 16,17. Dan.9.27. Ep.1.15.16 gExod.21. Chap.Exod. 22, to 29. 1 Pet.2.3, 14. Mat.5.17. hRom.13. 8.9,10. iJam.2.10, 11. k Mat.5. 17,18,19. Jam.2.8. Rom.3.31.

l Rom. 6. 14. condemned *l*, yet it is of great u
Gal. 2. 16. to them, as well as to others, in th
and 4 4, 5. as a rule of life informing them of t
Act. 13. 39. will of God, and their duty, it dire
Rom. 7. and binds them to walk accordin
m Rom. 8. 1. ly *m*, discovering also the fi
21, 22, 25. pollutions of their nature, hea
Pſ. 119. 4, and lives *n*: so as examining the
5, 6. selves thereby, they may come
1 *Cor.* 7. 19. further conviction of, humiliati
n Rom. 7. 7. for, and hatred against sin *o*: toge
o Jam. 1. 23. with a clearer sight of the need t
Rom. 7. 9. have of Christ, and the perfecti
p Gal. 3. 24. of his obedience *p*. It is likewise
Rom. 8. 3, 4. use to the regenerate, to restr
q Jam. 2. 11. their corruptions: in that it forb
Pſal. 119. sin *q*: and the threatnings of
101, 104. serve to shew, what even their
deserve: and what afflictions
r Ezra 9. this life, they may expect for the
13, 14. although freed from the curse the
Pſal. 89. 30, of threatned in the Law *r*. The p
31, 32, 33. mises of it in like manner, shew th
Gods approbation of obedience,
ſ Lev. 26. 1. what blessings they may expect u
to 14. *with* the performance thereof *ſ*: althou
2 *Cor.* 6. 10. not as due to them by the Law,
Eph. 9. 2, 3. Covenant of Works *t*. So as a m
Pal. 19. 11. doing good, and refraining fr
1 *Gal.* 2. 16. evil, because the Law encourageth
Luke 17. 12. the one, and deterreth from the ot

no evidence of his being under
e Law, and not under grace *u*. *u Rom.* 6. 12.
VII. Neither are the fore-mentio- 1 *Pet.* 3. 8,
d uſes of the Law contrary to the 9, 10, 12.
ace of the Goſpel, but do ſweetly *Heb.* 12. 28.
mply with it *w* the ſpirit of Chriſt *w Gal.* 3. 21.
oduing, and inabling the will of
n, to do that freely and cheerful-
which the will of God revealed
the Law, requireth to be done *x*. *x Ezek.* 36.
27. *Heb.* 8.
10.

CHAP. XX.

Of Chriſtian Liberty, and Liberty of Conſcience.

THe Liberty which Chriſt hath
purchaſed for Believers, under
goſpel, conſiſts in their freedom
m the guilt of ſin, the condem-
g wrath of God; the curſe of the
al Law *a*, and in their being de- *a Tit.* 2. 11.
ed from this preſent evil world, *Gal.* 3. 13.
dage to Satan, and dominion of
; from the evil of afflictions, the *b Gal.* 1. 4.
g of death, the Victory of the *Rom.* 6. 14.
ve, and everlaſting damnation *c*, *c Rom.* 2. 8.
ſo, in their free acceſs to God *d*, 1 *Cor.* 15. 54,
their yielding obedience unto 55, 56, 57.
, not out of ſlaviſh fear, but a *d Ro.* 5. 1, 2.
d like love and willing mind *e*. *e Ro.* 8. 14.
which were common alſo to 1 *Joh.* 4. 18.
evers under the Law. But un-
der

der the new Teſtament, the lib
of Chriſtians is further inlarged,
their freedom from the yoke o
Ceremonial Law, to which the
iſh Church was ſubject *g*, an
greater boldneſs of acceſs to
Throne of Grace *h*, and in fu
communications of the free S
of God, than believers under
Law, did ordinarily partake of

II. God alone is Lord of the
ſcience *k*: and hath left it free f
the doctrines and commandm
of men which are in any thing
trary to his word, or beſide it
matters of Faith or Worſhip *l*.
that to believe ſuch Doctrines
to obey ſuch commands out of
ſcience, is to betray true liberty
conſcience *m*, and the requiring
implicit Faith, and an abſolute
blind obedience, is, to deſtroy li
ty of conſcience, and reaſon alſo

III. They, who upon pretenc
Chriſtian Liberty, do practice
ſin, or cheriſh any Luſt, do the
deſtroy the end of Chriſtian li
ty, which is, that being delivered
of the hands of our Enemies,
might ſerve the Lord without f
in holineſs and righteouſneſs be

i Joh. 7.58. 59.
2 Cor. 3.13, 17, 18.
k Jam. 4.12. *Rom.* 14.4.
l Act. 4.19. *Act.* 5.29. *Mat.* 13.8, 9, 10. *2 Cor.* 1.24. *Mat* 15.9.
m Col. 2.20, 22, 23. *Gal.* 1.10. & 2.4, 5. & 5.1.
n Ro. 10.17. *Iſa.* 4.20. *Act.* 17.11. *Joh.* 4.21. *Hoſ.* 5.11. *Rev.* 5.11, 16, 17. *Jer.* 8.9.

m all the daies of our life *o*.
IV. And becauſe the power which
d hath ordained, and the liberty
ich Chriſt hath purchaſed, are not
ended by God, to deſtroy, but
tually to uphold and preſerve one
other: They, who upon pretence
Chriſtian liberty ſhall oppoſe any
ful power, or the lawful exerciſe
t, whether it be Civil or Eccleſi-
cal, reſiſt the ordinance of God *p*.
d, for their publiſhing of ſuch
ſtices as are contrary to the light
nature, or to the known principles
Chriſtianity, whether concerning
h, Worſhip, or Converſation: or,
he power of Godlineſs: or ſuch
neous Opinions or Practices, as
r in their own nature, or in the
ner of publiſhing or maintain-
them, are deſtructive to the ex-
l peace and order which Chriſt
eſtabliſhed in the Church, they
lawfully be called to account,
proceeded againſt by the Cen-
of the Church *q*, and by the
r of civil Magiſtrate *r*.

o *Gal.* 1.13.
1 *Pet.*2.16.
2 *Pet.*2.19.
*Joh.*8.34.
*Luk.*1.74.
p *Ma.*12.29.
1 *Pet.*2.13, 14,16.
p. *Rom.*13.1. *to* 8.
*Heb.*13.17.
q *Ro.*1.30.
1 *Cor.*5.1, 5,11,13.
2 *Joh.*10.11.
2 *Theſ.*3.14.
*Tit.*1.10, 11,12, *&* 3.10.11.
12. *Mat.*18. 15,16,17.
*Rev.*3.2.
r *Deut.*23. 6, *to* 12.
*Ro.*13.3,4, 12,16,17,
*Ezra.*7.23. *to*28. *Rev.*17. 35. *&* 15.
3. *to* 30. 2 *Kin.*23. *to* 21. 2 *Ch.*34.
. *Dan.*3.21. *Iſa.* 49.23. *Zech.*13. 2,3.

CHAP.

CHAP. XXI.

Of Religious Worship, and the Sabbath day.

THe light of Nature ſheweth tha there is a God, who hath Lord ſhip and ſoveraignty over all, is goo and doth good unto all, and is therefo to be feared, loved, praiſed, calle upon, truſted in and ſerved with a the heart, and with all the ſoul, an with all the might *a*. But, the acce table way of worſhiping the tr God is inſtituted by himſelf, and limited to his own revealed Wil that he may not be worſhiped a cording to the imaginations and d vices of men, or the ſuggeſtions Satan, under any viſible repreſent tions, or any other way not preſc bed in the holy Scripture *b*.

II. Religious Worſhip is to given to God, the Father, S and holy Ghoſt; and to hi alone *c*; not to Angels, Saints, any other Creature *d*, and ſin the Fall, not without a Mediato nor in the mediation of any other but of Chriſt alone *e*.

III. Prayer with Thanks-givi being one ſpecial part of Religio Worſh

a *Rom.* 1. 20. *Pſal.* 119. 68. *Jer.* 10. 7. *Pſal.* 18. 3. *Mark.* 12. 33.

b *Deut.* 12. 32. *Mat.* 15. 9. *Act.* 17. 25. *Mat.* 4. 9.

c *Mat.* 4. 10.

d *Col.* 2. 18. *Rev.* 19. 10.

e *Joh.* 4. 6. 1 *Tim.* 2. 5. *Eph.* 2. 8.

Worſhip *f*, is by God required of all men *g*: and that it may be accepted is to be made in the name of the on *h*, by the help of his Spirit *i* according to his will *k*: with understanding, reverence, humility, fervency faith, love, and perſeverance, and if vocal, in a known tongue *m*.

IV. Prayer is to be made for all things lawful *n*, and for all ſorts of men living, or that ſhall live hereafter *o*: but not for the dead *p*, nor for thoſe of whom it it may be known that they have ſinned the ſin unto death *q*.

V. The reading of the Scriptures with Godly fear *r*, the found Preaching *ſ*, and conſcionable hearing of the Word; in obedience unto God, with underſtanding, faith, and reverence *t*: ſinging of Pſalms with grace in the heart *u*: as alſo the due adminiſtration, and worthy receiving of the Sacraments inſtituted by Chriſt; are all parts of the ordinary religious Worſhip of God *w*; besides religious Oaths *x*, Vows *y*, Solemn Faſting *z*, and Thanksgivings upon ſeveral occaſions *a*, which are

f *Phil.*4.6.
g *Pſal.*65.2.
h *Joh.*13.14.
i *Rom.*8.16.
k 1 *Joh.*5.14
l *Pſ.*47.7.
m 1 *Cor.*14.
n 1 *Joh.*5. 14. *Joh.*17. 20.
p 2 *Sam.*12. 21,23.
*Rev.*13.12.
q 1 *Joh.*5.16.
r *Act.*15.21.
ſ 1 *Tit.*4.2.
t *Mat.*3.1. 19.
u *Col.*3.16. *Jam.* 5.13. *Eph.*5.19.
w *Mat.* 19.
x *Deut.*6.13 *Mat.*9.18.
z *Joel.*2.12. *Eſther.*4.16. *Eſther.*9.22.

19.21. *Eccleſ.*5.4,5. 7.5. *a* *Pſ.*107. *throughout.*

in their ſeveral times and ſeaſon
to be uſed in an holy and religio
b Heb. 12.28. manner *b*.

VI. Neither Prayer nor any
ther part of Religious Wo ſhip,
now under the Goſpel, either ty
unto, or made more acceptable
any place in which it is perform
or towards which it is directed *c*:
c Joh. 4.21. GOD is to be worſhiped eve
d Mal. 1.11. where *d*, in Spirit and truth *e*:
1 *Tim.* 2.8. in private Families *f*, daily *g*, a
e Joh. 4.23. in ſecret, each one to himſelf *h*;
f Jer. 10.25. more ſolemnly in the publick
Joh. 1.5. ſemblies, which are not careleſly
g Mat. 6.11. wilfully to be neglected, or forſake
h Mat. 6.6. when God, by his word or pro
i Iſa. 16.6. dence calleth thereunto *i*.
Heb. 10.25. VII. As it is of the Law of N
Prov. 8.34. ture, that, in general, a due pro
Act. 13.42. tion of time be ſet apart, for
Worſhip of God: ſo in his w
by a poſitive, moral, and perpe
Commandment, binding all m
in all Ages, he hath particularly
pointed one day in ſeven for a Sa
bath to be kept holy unto him
k Exod. 20. 8, 10, 11. which from the beginning of
Iſa. 56.1, 4. World to the reſurrection of Ch
was the laſt day of the week;
from the reſurrection of Chriſt,
cha

changed into the firſt day of the Week *l*, which in Scripture is called the Lords Day *m*, and is to be continued to the end of the VVorld, as the Chriſtian Sabbath *n*.

VIII. This Sabbath is then kept holy unto the Lord, when men after a due preparing of their hearts and ordering of their common affairs before-hand, do not only obſerve an holy reſt all the day, from their own works, words and thoughts about their worldly imployments, and recreations *o*, but alſo are taken up the whole time in the publick and private exerciſes of his VVorſhip, and in the duties of neceſſity and mercy *p*.

l Gen. 2. 2, 3.
m Rev. 1. 10.
n Exod. 20. 8, 10.
Mat. 5. 17.
o Exod. 20. 8. Exod. 3. 15, 16, 17. Iſa. 58. 13. Nehem. 13. 15. to 22.
p Iſa. 58. 13.

CHAP. XXII.

Of Lawful Oaths and Vows.

A Lawful Oath is a part of religious Worſhip *a*, wherein, upon juſt occaſion, the perſon ſwearing, ſolemnly calleth God to witneſs what he aſſerteth or promiſeth; and to judge him according to the truth or falſhood of what he ſweareth *b*.

II. The Name of God only, is that by which men ought to ſwear, and wherein it is to be uſed with all holy

a Deut. 10. 20.
b Exod. 20. 2 Cor. 1. 22. 2 Chron. 6. 22, 23.

c Deut. 6. 13 fear and reverence *t*. Therefore to ſwear vainly, or raſhly, by that glorious and dreadful Name; or, to ſwear at all, by any other thing, is *d Exod.* 30. ſinful and to be abhorred *d*. Yet, as 7. *Jer.* 5. 7. in matters of weight and moment, *Mat.* 5. 34. an Oath is warranted by the word of God, under the New Teſtament *e Heb.* 6. 16. as well as under the Old *e*; ſo a lawful Oath, being impoſed by lawful Authority in ſuch matters ought to *f* 1 *King.* 8. be taken *f*,

31. III. Whoſoever taketh an Oath ought duly to conſider the weightineſs of ſo ſolemn an act, and therein to avouch nothing, but what he *g Exod.* 20. is fully perſwaded is the Truth *g*. 7. *Jer.* 4. 2. Neither may any man bind himſelf by Oath to any thing but what is good and juſt, and what he believeth ſo to be, and what he is able *h Gen.* 24. and reſolved to perform *h*. Yet it is 2. *to* 9. a ſin, to refuſe an Oath touching any thing that is good and juſt, being *i Num.* 5. 19 impoſed by lawful Authority *i*.

IV. An Oath is to be taken in the plain and common ſenſe of the words without equivocation, *k Jer.* 4. 2. mental reſervation *k*. It cannot *Pſal.* 24 14 oblige to ſin; but, in any thing not ſinful, being taken, it binds to per-

formance

formance, although to a mans own hurt *l*. Nor is it to be violated, although made to Hereticks or Infidels *m*.

V. A Vow is of the like nature with a promissary Oath, and ought to be made with the like Religious care, and to be performed with the like faithfulness *n*.

VI. It is not to be made to any Creature but to God alone *o*, and that it may be accepted, it is to be made voluntarily, out of Faith, and conscience of Duty, in way of thankfulness for mercy received, or of the obtaining of what we want: whereby we more strictly bind ourselves to necessary duties: or, to other things, so far, and so long as they may fitly conduce thereunto *p*.

VII. No man may Vow, to do any thing forbidden in the word of God, or what would hinder any duty therein commanded, or which is not in his own power, and for the performance whereof, he hath no promise of ability from God *q*. In which respect, Popish Monastical Vows of perpetual single life, professed Poverty, and Regular Obedience, are so far from being de-

l 1 *Sam.*25.32,33,34.
m *Ezek.*17.16,18,19.
n *Isa.*19.21.
o *Ps.*76.11.
p *Deut.*23.22,23.
q *Act* 23.12,14.

grees of higher Perfection, that they are ſuperſtitious and ſinful ſnares,
*r Mat.*19. 11, 12 in which, no Chriſtian may intangle himſelf *r*.
2 Pet. 4. 2.

CHAP. XXIII.
Of the Civil Magiſtrate.

GOD, the Supream Lord and King of all the world, hath ordained Civil Magiſtrates to be under him, over the people for his own Glory, and the publick good: and to this end, hath armed them with the power of the ſword, for the defence and encouragment of them that are good, and for the puniſhment of evil doers *a*.
*a Rom.*13. 1,2,3,4.

II. It is Lawful for Chriſtians to accept and execute the Office of a Magiſtrate, when called thereunto *b*: in the managing whereof, as they ought eſpecially to maintain Piety, Juſtice, and Peace, according to the wholeſome Laws of each Commonwealth *c*: ſo for that end, they may lawfully now under the New Teſtament, wage War, upon juſt and neceſſary occaſion *d*.
*b Pro.*8. 15.
*c Pſ.*2. 10.
1 *Pet.*2.13
*d Luk.*3.14.
*Mat.*8.9.
Rev. 17.16.

III. The Civil Magiſtrate may not aſſume to himſelf the adminiſtration of the Word and Sacraments,

or

or the power of the Keys of the Kingdom of Heaven *e*: yet he hath Authority, and it is his duty, to take order that Unity and Peace be preſerved in the Church, that the truth of God be kept pure and entire, that all blaſphemies and hereſies be ſuppreſſed, all corruptions and abuſes in worſhip and diſcipline prevented, or reformed: and all the Ordinances of God duly ſettled, adminiſtred and obſerved *f*: For the better effecting whereof, he hath power to call Synods, to be preſent at them, and to provide that whatſoever is tranſacted in them, be according to the mind of God *g*.

e 2 *Chron.* 26.18. *Mat.* 16.9 *Ro.* 10.15. *Heb.* 5.4.

f *Iſa.* 49. 23 *Lev.* 24.16. 2 *King.* 13. 4. 1 *Chr.* 13. 1. *to* 9. *g* 2 *Chr.* 19. 8,9,10.

IV. It is the duty of people to pray for Magiſtrates *h*, to honour their perſons *i*, to pay them tribute and other dues *k*: to obey their lawful Commands, and to be ſubject to their Authority for conſcience ſake *l*. Infidelity or indifference in Religion doth not make void the Magiſtrates juſt and legal Authority, nor free the people from their due obedience to him *m*: From which Eccleſiaſtical perſons are not exempted *n*, much leſs hath the Pope any power or juriſdiction over them, in their

h 1 *Tim.* 2. 1,2. *i* 1 *Pet.* 2. 17. *k* *Rom.* 15. 6,7. *l* *Rom.* 13.5. *m* 1 *Pet.* 2. 13,16. *n* *Rom.* 13.1. *Act.* 25.9. *Jude v* 8. *to* 11.

Dominions, or over any of thei
people; and leaſt of all to depriv
them of their Dominions, or lives
if he ſhould judge them to be Here
ticks or upon any other pretenc
2 *Theſ.* 2. 4. whatſoever *o*.

CHAP. XXVI.
Of Marriage and Divorce.

MArriage is to be between on
Man and one Woman: ne
ther is it lawful for any Man
have more than one Wife, nor f
any Woman to have more than o
a Gen. 2. 24. Husband, at the ſame time *a*.

Mat. 19. 5. II. Marriage was ordained f
b Gen. 2. 18. the mutual help of Husband an
Wife *b*, for the increaſe of Ma
kind with a legitimate iſſue, and
c Mal. 2. 15. the Church with an holy ſeed *c*, a
d 1 *Cor.* 7. 2. for preventing of uncleanneſs *d*.

III. It is lawful for all ſorts
people to marry, who are able wi
e Heb. 13. 4. judgment to give their conſent
1 *Cor.* 7. 36. Yet, is it the duty of Chriſtians
f 1 *Cor.* 7. 39. marry only in the Lord *f*. A
therefore ſuch as profeſs the t
reformed Religion, ſhould not m
ry with Infidels, Papiſts, or ot
Idolaters. Neither ſhould ſuch
are godly, be unequally yoaked,
marry

marrying with ſuch as are notoriouſly wicked in their life, or maintain damnable hereſies *g*. *g Gen.*34.

IV. Marriage ought not to be within the degrees of Conſanguinity or Affinity forbidden in the Word *h*. Nor can ſuch inceſtuous Marriages ever be made lawful by any Law of man, or Conſent of parties, ſo as thoſe Perſons may live together as Man and Wife *i*. *h Lev.*18. *chap.* 1 *Cor.*5.1. *i Mat.*6.18.

The man may not marry any of his wives kindred nearer in blood, than he may of his own; nor, the Woman of her Husbands kindred, nearer in blood than of her own *k*. *Levit.*18. 24.*to* 28. *k Levit.*26. 19,21.

V. Adultery or fornication committed after a Contract, being diſcloſed before Marriage, giveth juſt occaſion to the innocent Party to diſſolve that contract *l*. In the caſe of Adultery after Marriage, it is lawful for the innocent party to ſue out a divorce *m*, and after the divorce, to marry another, as if the offending party were dead *n*. *l Mat* 1.8. 19,20. *m Mat.*5. 31,32. *n Mat.*19. 9.

VI. Although the corruptions of man be ſuch as is apt to ſtudy Arguments; unduely to put aſunder thoſe whom God hath joyned together in marriage: yet nothing but *Rom.*7.2.3.

Adultery, or such wilfull desertion as can no way be remedied by the Church, or Civil Magistrate, is cause sufficient of dissolving the bond of Marriage *o*: Wherein, a publick and orderly course of proceeding is to be observed: And the persons concerning in it, not left to their own wills and discretion in their own case *p*.

o Mat. 19.8. 1 *Cor.* 7.15.

p Deut. 14. 1,2,3,4.

CHAP. XXV.
Of the Church.

THE Catholick or Universal Church which is invisible, consists of the whole number of the Elect, that have been, are, or shall be gathered into one, under Christ the Head thereof; and is the Spouse, the Body, the fulness of him that filleth all in all *a*.

a Eph. 1.10

II. The visible Church which is also Catholick or universal, Under the Gospel (not confined to one Nation as before under the law) consists of all those, throughout the World, that profess the true Religion *b*, together with their Children *c*: And is the Kingdom of the Lord Jesus Christ *d*, the House and family of God *e*, out of which there is no ordi-

b 1 *Cor.* 1.2. *Rev.* 7.9. *c* 1 *Cor.* 7.14. *e Ezek.* 16. 20,21. *Rom.* 11.16. *d Mat.* 13. 47. *e Eph.* 2.19. 15.

dinary possibility of Salvation *f*.

III. Unto this Catholick visible Church, Christ hath given the Ministry, Oracles, and Ordinances of God, for the gathering, and perfecting of the Saints, in this life to the end of the World: and doth by his own presence and spirit, according to his promise, make them effectual thereunto *i*.

IV. This Catholick Church hath been sometimes more, sometimes less visible *h*. And particular Churches, which are Members thereof, are more or less pure, according as the Doctrine of the Gospel is taught and imbraced, Ordinances administred, and publick Worship performed more or less purely in them *i*.

V. The purest Churches under Heaven are subject both to mixture and errour *k*, and some have so degenerated as to become no Churches of Christ but Synagogues of Satan *l*. Nevertheless, there shall be alwaies a Church on Earth to worship God according to his will *m*.

VI. There is no other Head of the Church, but the Lord Jesus Christ *n*. Nor can the Pope of *Rome*, in

Act. 2. 47

f 1 *Cor*. 1 28. *Eph*. 4. 11, 12, 13.

h Rom. 15. 3, 4. *Rev*. 12. 6, 24.

i Rev. 2. 2.

k 1 *Cor*. 13. 12.

Mat. 13. 24. *to* 47.

l Rev. 18. 2.

Rom. 11. 18.

m Mic. 6. 8.

Mat 28. 19.

n Col 1. 18.

in any ſenſe be head thereof: but is that Anti-Chriſt, that Man of ſin, and Son of perdition that exalteth himſelf in the Church, againſt Chriſt and all that is called God a.

a *Mat.* 2. 3. 8, 9, 10. *Rev.* 13. 6.

CHAP. XXVI.

Of the Communion of Saints.

ALL Saints that are united to Jeſus Chriſt their head, by his Spirit, and by Faith, have fellowſhip with him in his graces, ſufferings, death, reſurrection, and glory a. And, being united to one another in love, they have communion in each others gifts and graces b, and are obliged to the performance of ſuch duties publick and private, as do conduce to their mutual good both in the inward & outward man c.

a 1 *Joh.* 1. 3. *Joh.* 1. 16. *Phil.* 3. 10. b *Eph.* 4. 15. *Col.* 2. 19. c 1 *Theſ.* 5. 11. 14. 1 *Joh.* 3. 16.

II. Saints by profeſſion are bound to maintain an holy fellowſhip and communion in the worſhip of God, and in performing ſuch other ſpiritual ſervice as tend to their mutual edification d; as alſo, in relieving each other in outward things, according to their ſeveral abilities, and neceſſities. Which Communion, as God offereth opportunity, is to be extended unto all thoſe, who

d *Heb.* 10. 24. 25. *Iſa.* 2. 3.

every

every place call upon the Name of the Lord Jesus *e*.

III. This Communion which the Saints have with Christ, doth not make them, in any wise, partakers of the substance of his God-head, or to be equal with Christ in any respect: either of which to affirm, is impious and blasphemous *f*. Nor doth their Communion one with another as Saints, take away, or infringe the title or propriety which each man hath in his goods and possessions *g*.

e Act. 2 44. 1 Joh. 3. 17.

f Col. 1. 18. 19. 1 Cor. 8. 6 Isa. 41. 8. Heb. 1. 8, 9.

g Exod. 10. 15. Eph. 4. 28.

CHAP. XXVII.

Of the Sacraments.

SAcraments are holy Signs and Seals of the Covenant of grace *a*, immediately instituted by God *b*, to represent Christ, and his benefits; and to confirm our interest in him *c*; as also, to put a visible difference between those that belong unto the Church, and the rest of the world *d*; and solemnly to engage them to the service of God in Christ according to his word *e*.

a Rom. 4. 12. *b* Mat. 28. 19. *c* 1 Cor. 10. 16. Gal. 3. 7. *d* Rom. 15. 8. Ex. 12. 18. *e* Rom. 6. 3. 4. 1 Cor. 10. 16. 21.

II. There is in every Sacrament Spiritual relation, or Sacramental union, between the sign and the thing

thing ſignified: whence it come to paſs, that the names, and effect of the one, are atributed to the o- ther *f*.

f Gen. 17.10.

Mat. 26.27.

III. The grace which is exhibi- ted in, or by the Sacraments rightly uſed, is not conferred by any power in them; neither doth the efficacy of a Sacrament depend upon the pi- ety, or intention of him that doth adminiſter it *g*; but upon the work of the Spirit *h*, and the word of in- ſtitution, which contains, together with a precept authorizing the uſe thereof, a promiſe of benefit to worthy receivers *i*.

g Rom. 2. 28.

h Mat. 3.11. 1 *Cor.* 12.13.

i Mat. 16.1 27,28.

IV. There be only two Sacraments ordained by Chriſt our Lord, in the Goſpel, that is to ſay, Baptiſm and the Supper of the Lord, neither of which may be diſpenſed by any, but by a Miniſter of the word lawfully ordained *k*.

k Mat. 28. 19. *Heb.* 5.4.

V. The Sacraments of the Old Teſtament, in regard of the ſpiri- tual things thereby ſignified, and exhibited, were, for ſubſtance the ſame with thoſe of the new *l*.

l 1 *Cor.* 10. 1,2,3,4.

Cha

CHAP. XXVIII.

Of Baptiſme.

BAptiſm is a Sacrament of the New Teſtament, ordained by Jeſus Chriſt *a*, not only for the ſolemn admiſſion of the party baptiſed, into the viſible Church *b*: but alſo, to be unto him a ſigne and ſeal of the Covenant of Grace *c*, of his ingrafting into Chriſt *d*, of Regeneration *e*, of Remiſſion of ſins *f*, and of his giving up to God through Jeſus Chriſt, to walk in newneſs of life *g*, which Sacrament is, by Chriſts own appointment, to be continued in his Church, until the end of the World *h*,

a *Mat.*28. 19.
b 1 *Cor.*12. 1,3.
c *Rom.*4.11.
d *Gal.*3.27.
e *Tit.*3.5.
f *Mat.*1.4.
g *Rom.*6.2.
h *Mat.*28. 19,20.

II. The outward Element to be uſed in the Sacrament, is VVater, wherewith the party is to be Baptiſed, in the name of the Father, and of the Son, and of the Holy-Ghoſt, by a Miniſter of the Goſpel, lawfully called thereunto *i*.

i *Mat.*3.12. *Joh.*1.33.

III. Dipping of the perſon into the VVater, is not neceſſary: but, Baptiſm is rightly adminiſtred, by pouring or ſprinkling VVater upon the perſon *k*.

k *Heb.*9.10. *to* 22.

IV. Not only thoſe that do actually

ally profeſs Faith in, and obedience
l Mat.16. 15,16. unto Chriſt *l*, but alſo the infants
m Gen.17.9. *Col.2.11.* 12. *Act.* 38.39. of one, or both believing parents, are
to be baptized *m*.

V. Although it be a great ſin to
n Mat.28.19. *n Luk.7.30.* contemn or neglect this ordinance
Exod.4.24. *o Rom.4.11.* *p Act.8.13.* *n*, yet Grace and Salvation are not ſo
inſeperably annexed unto it, as that
no perſon can be regenerated or ſa-
ved without it *o*, or that all that
are baptized, or undoubtedly re-
generated *p*.

VI. The efficacy of Baptiſm is
q Joh.3.5,8. not tyed to that moment of time
wherein it is to be adminiſtred *q*, yea
notwithſtanding by the right uſe of
this Ordinance, the grace promiſed
is not only offered, but really exhi-
bited and confer'd by the Holy Ghoſt
to ſuch (whether of age or infants)
as that grace belongeth unto, acco-
ding to the Council of Gods own
r Gal.1.27. Will, in his appointed time *r*.

VIII. The Sacrament of Baptiſm
is but once to be adminiſtred to
ſ Tit.3.5. any perſon *ſ*.

CHAP. XXIX.
Of the LORD's Supper.

OUr Lord Jeſus, in the night
wherein he was betrayed, inſti-
tut

uted the Sacrament of his Body
nd Blood, called the Lords Supper,
o be obſerved in his Church, unto
he end of the world, for the per-
etual Remembrance of the Sacri-
ce of himſelf in his Death: the
ealing all benefits thereof unto true
elievers, their ſpiritual nouriſh-
ent and growth in him, their fur-
her engagement in, and to all du-
es which they owe unto him, and
o be a Bond and Pledge of their
ommunion with him, and with
ch other, as Members of his Myſti-
l Body *a*.

a 1 *Cor.* 11. 23,24.

II. In this Sacrament Chriſt is
ot offered up to his Father: nor,
y real Sacrifice made at all, for re-
iſſion of ſin of the quick or dead *b*,
t only a commemoration of that
e, offering up of himſelf, by him-
f, upon the Croſs, once for all,
d a ſpiritual oblation of all poſ-
le praiſe unto God for the ſame *c*.
that the Popiſh Sacrifice of the
aſs (as they call it) is moſt abo-
nable injurious to Chriſts one,
y Sacrifice, the only propitiati-
for all the ſins of the elect *d*.

b *Heb.* 9.22.

c 1 *Cor.* 11. 24,25.

Mat. 26.26.

d *Heb.* 7.23.

III. The Lord Jeſus hath in this
dinances, appointed his Miniſters

Heb. 10.12.

to

to declare his word of inſtitution t
the People, to pray and bleſs th
Elements of Bread and Wine, an
thereby to ſet them apart from
common to a holy uſe: and t
take, and break the Bread, to tak
the Cup, and (they communicatin
alſo themſelves) to give both to th
Communicants *e*, but to none wh
are not then preſent in the Congr
gation *f*.

IV. Private Maſſes, or receivi
this Sacrament by a Prieſt, or a
other alone *g*, as likewiſe the den
al of the Cup to the People *h*, wo
ſhipping the Elements, the litti
them up or carrying them about
adoration, and the reſerving th
for any pretended religious uſe,
all contrary to the nature of this
crament, and to the inſtitution
Chriſt *i*,

V. The outward Elements in t
Sacrament duly ſet apart for the u
ordained by Chriſt have ſuch rela
on to him crucified, as that truly,
Sacramentally only, they are ſom
times called by the name of
things they repreſent, to wit, the
dy and Blood of Chriſt *k*: albeit
ſubſtance and nature, they ſtill
ma

e Mat. 26. 26, 28. *Luk.* 22. 19. *f Act.* 10. 7. *g* 1 *Cor* 10. 6. *h Mat.* 14. 23. *i Mat.* 15. 9. *k Mat.* 26. 26, 27, 28.

in, truly and only Bread and
ne, as they were before *l*.

VI. That Doctrine which main-
ns a change of the ſubſtance of
ad and Wine, into the ſubſtance
Chriſts Body and Blood (com-
nly called Tranſubſtantiation)
Conſecration of a Prieſt, or by
other way, is repugnant, not to
ipture alone, but even to com-
n ſenſe and reaſon; overthrow-
the nature of the Sacrament, and
been, and is the cauſe of mani-
ſuperſtitions; yea, of groſs Ido-
es *m*.

VII. Worthy receivers outwardly
aking of the viſible Elements,
his Sacrament *n*, do then alſo in-
ly by faith really and indeed, yet
arnally and corporally, but ſpiri-
y, receive, and feed upon Chriſt
fied, and all benefits of his death:
Body and Blood of Chriſt being
nor corporally or carnally, in,
or under the bread and Wine:
s really, but ſpiritually, preſent
e faith of believers in that ordi-
, as the Elements themſelves
their outward ſenſes *o*.

VIII. Although ignorant, and
d men receive the outward ele-

ments

l 1 *Cor.* 11. 26, 28. *Mat.* 26. 29.

m *Act.* 3. 21. 1 *Cor.* 11. 26.

n 1 *Cor.* 2. 28.

o 1 *Cor.* 10. 16.

ments in this Sacrament: yet th
receive not the thing signified the
by; but their unworthy comi
thereunto, are guilty of the body a
blood of the Lord to their own da
nation. Wherefore, all ignorant a
ungodly persons, as they are unfi
enjoy Communion with him, so
they unworthy of the Lords Ta
and cannot without great sin aga
Christ, while they remain such,
take of these holy Mysteries *p*
be admitted thereunto *q*.

p 1 *Cor* 11. 27,28.29.
q 1 *Cor.*5.6.

CHAP. XXX.

Of Church Censures.

THe Lord Jesus, as King
Head of his Church, hath th
in appointed a Government, in
hand of Church Officers, dis
from the Civil Magistrate *a*.

II. To these Officers, the
of the Kingdom of Heaven are
mitted
have p
and remit sins: to shut that
dom against the impenitent,
by the word and Censures; an
open it unto penitent sinners,
Ministry of the Gospel, and b
sol

a Isa 9.6,7. *Act* 20. 17. *Mat.*28.18.

tion from Cenſures, as occaſion all require *b*.

III. Church Cenſures are neceſ- ry, for the reclaiming and gaining offending Brethren, for deterring others from the like offences, for ging out of that Leaven which ht infect the whole Lump, for dicating the honour of Chriſt, the holy profeſſion of the Goſ- and for preventing the wrath of which might juſtly fall upon Church, if they ſhould ſuffer his enant, and the Seals thereof to rofaned by notorious and ob- ate offenders *c*.

IV. For the better attaining of e ends, the officers of the Church o proceed by Admonition, Sus- ion from the Sacrament of the ds Supper for a ſeaſon; and by ommunication from the Church, rding to the nature of the crime demerit of the perſon *d*.

b Mat. 16. 19. *Mat.* 18. 17. *Joh.* 20. 21.

c 1 *Cor.* 5. *chap. Mat* 7. 6. *Jude. v.* 23.

d 1 *Theſ.* 5. 12, 2. *Mat.* 18. 17.

CHAP. XXXI.

Of Synods and Councils.

For the better Government, and further edification of the Church, ought to be ſuch Aſſemblies, as

as are commonly called Synod
a Act. 15.2. Councils *a*.

II. As Magistrates may law
call a Synod of Ministers,
other fit persons, to consult and
vise with, about matters of
b Isa. 49.23. gion *b*: So, if Magistrates be
1 *Tim.* 2.12. Enemies to the Church, the M
2 *Chron.* 9. sters of Christ, of themselves
8,9,10,11. vertue of their Office; or t
Mat. 2.4,5. with other fit persons, upon de
tion from their Churches, may
c Act. 15.2, together in such assemblies *c*.
22,23,25.

III. It belongeth to Synods
Councils, Ministerially to deter
Controversies of Faith, and Ca
Conscience, to set down Rules
Directions for the better orde
of the publick worship of God,
Government of his Church: t
ceive complaints in cases of ma
administration: and authorita
to determine the same; w
Decrees and Determinations,
consonant to the word of God
d Act. 15: to be received with reverence,
15,19,24, submission: not only for
27,28. agreement with the word, but
Act. 16.4. for the power whereby they
Mat. 18.17. made, as being an Ordinance o
to 20. appointed thereunto in his W

IV. All Synods or Councils ſince the Apoſtles times, whether general or particular, may erre, and many have erred. Therefore they are not to be made the rule of Faith or Practice; but to be uſed as an help in both *e*. *e Eph.2.20.*

V. Synods and Councils are to handle, or conclude nothing, but that which is Eccleſiaſtical: and do not to intermeddle with Civil affairs which concern the Commonwealth, unleſs by way of humble petition in caſes extraordinary: or by way of advice, for ſatisfaction of conſcience, if they be thereunto required by the Civil Magiſtrate *f*. *Act.7.11. 1 Cor.2.5. f Luk.12. 13,14.*

CHAP. XXXII.

Of the ſtate of men after death, and of the Reſurrection of the dead.

The bodies of men, after death, return to duſt, and ſee corruption *a*: but their Souls (which neither die nor ſleep) having an immortal ſubſiſtance, immediatly return to God who gave them *b*: the Souls of the righteous being then made perfect in holineſs, are received into the Higheſt Heavens, where *a Gen.3.19. Act.13.36. b Luk.23. 43. Eccl.12.7. 2 Cor.5.1. Phil.1.13.*

where they behold the face of God in light and glory, waiting for th
c Act. 3.21. full Redemption of their Bodies. And the souls of the wicked are ca into Hell, where they remain in to ments and utter darkness, reserv
d Luk. 16. 23,24. to the Judgment of the great day. Besides these two places, for souls s
1 *Pet.* 3.19. parated from their bodies, the Scri ture acknowledgeth none.

II. At the last day, such as a found alive, shall not die, but
e 1 *Thes.* 4. 17. changed *e*; and all the dead shall raised up, with the self same bodi and none other, although with dif rent qualities, which shall be uni
f 1 *Cor.* 13. 42,43,44. again to their souls for ever *f*.

III. The Bodies of the unju shall by the power of Christ raised to dishonour: the Bodies the just by the Spirit, unto hono and be made conformable to
g Act. 24. 15. *Joh.* 5. 28. own glorious Body *g*.

CHAP. XXXIII.

Of the last judgment.

GOD hath appointed a D wherein he will judge World in righteousness, by J
a Act. 11.21. Christ *a*, to whom all Power Judgm

dgment is given of the Father *b*, which day, not only the Apoſtate gels ſhall be judged *c*, but like- ſe all perſons that have lived upon rth, ſhall appear before the Tri- nal of Chriſt, to give an accompt their thoughts, words and deeds, to receive accordingly to what y have done in the body, whe- r good or evil *d*.

II. The end of Gods appointing s day, is for the manifeſtation he glory of his mercy, in the nal ſalvation of the elect: and, is juſtice, in the damnation of reprobate, who are wicked, and bedient: For, then ſhall the hteous go into everlaſting Life, receive that fulneſs of joy and ſhing, which ſhall come from preſence of the Lord: but, the ed, who know not God, and not the Goſpel of Jeſus Chriſt, be caſt into eternal Torments, be puniſhed with everlaſting uction from the preſence of Lord, and from the glory of his r *e*.

. As Chriſt would have us certainly perſwaded that there be a Day of Judgment; both

b Joh. 5. 22.

c 1 Cor. 5. 3.

d 2 Cor. 5. 10.

e Mat. 25. 31. Rom. 9. 22. 23.

to deter all men from ſin, and
the greater conſolation of the g
f 2 *Pet.* 3. 11. in their adverſity *f*: ſo, wil
have that day unknown to
that they may ſhake off all ca
ſecurity, and be alwaies watch
b cauſe they know not at what
the Lord will come: and, may
ever prepared to ſay, Come,
g Mat. 24. 36. *Rev.* 22. 20. Jeſus, come quickly, *Amen g*.

FINIS.

TH

THE LARGER CATECHISM,

Firſt agreed upon

By the ASSEMBLY of DIVINES at *Weſtminſter.*

And now approved by the General Aſſembly of the Church of *Scotland.*

To be a part of Uniformity in Religion, between the Kirks of Chriſt in the three Kingdoms.

EDINBOU

Printed by *George* *Thomas Brown*, an by *Thomas Malt* the *Poultrey*. 1683.

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ingdomes.

Queſtion. 1.

VHat is the chief and higheſt end of man?

A. Mans chief and high-
nd is, to glorifie God *a*, and
to enjoy him for ever *b*.

2. *How doth it appear that is a God?*

The very light of nature in
, and the works of God declare
y that there is a God *c*: but his

a Rom. 11. 36.
b Pſ. 73.24. *to the end.* *Joh.* 17. 21.
c Rom. 1.19.

Word and Spirit only do sufficiently and effectually reveal him unto men for their Salvation *d*.

d 1 Cor. 2. 9.

Q. 3. *What is the word of God?*

A. The holy Scriptures of the Old and New Testament are the Word of God *e*, the only Rule of Faith and obedience *f*.

e 2 Tim. 3. 16. 2 Pet. 1. 19, 21.

f Eph. 2. 20.

Q. 4. *How doth it appear that the Scriptures are the word of God?*

A. The Scriptures manifest themselves to be the Word of God, by their Majesty *g*, and purity *h*; by the consent of all the parts *i*, & the scope of the whole, which is to give all glory to God *k*: by their light and power to convince and convert sinners, to comfort and build up believers unto salvation *l*: But the Spirit of God bearing witness by and with the Scriptures in the heart of man alone able fully to perswade it, that they are the very word of God *m*.

g Hos. 8. 12. *h* Psal. 11. 6. *i* Act. 10. 43. *k* Rom. 3. 19. *l* Act. 18. 28. *m* Jer. 16. 13. 1 Joh. 2. 20 21.

Q. 5. *What do the Scriptures principally teach?*

A. The Scriptures principally teach, what man is to believe concerning God, and what duty God requires of man *n*.

n Tim. 1. 13.

Q. 6. *What do the Scriptures make known of God?*

A.

A. The Scriptures make known o God is o, the persons in the p head p, his decrees q, and the r cution of his decrees r.

Q. 7. *What is God?*

A. God is a spirit s, in and of himself infinite in being t, glory u, blessedness w, and perfection x, all sufficient y, eternal z, unchangeable a, incomprehensible b, every where present c, almighty d, knowing all things e, most wise f, most holy g, most just h, most merciful and gracious, long suffering and abundant in goodness and truth i.

Q. 8. *Are there more Gods than one?*

A. There is but one only, the living and true God k.

Q. 9. *How many persons are there in the Godhead?*

A. There be three persons in the Godhead, the Father, the Son, and the holy Ghost, and these three are one true, eternal God, the same in substance, equal in power and glory, although distinguished by their personal properties l.

Q. 10. *What are the personal properties of the three persons in the Godhead?*

A. It is proper to the Father to beget the Son m, and to the Son to be-

o Heb. 11. 6.
p 1 Joh. 5. 7.
q Act. 15. 14
r Act. 4. 27.
s Joh 4. 24.
t Ex. 3. 14.
u Act. 7. 2.
w 1 Tim. 6.
x Mat. 5. 48.
y Gen. 17. 1.
z Ps. 40. 12.
a Mal. 3. 6.
b Jam. 1. 7.
c Ps. 139. 1.
d Rev. 4. 8.
e Heb. 4. 13.
f Ro. 16. 17.
g Isa. 16. 8.
h Deu. 32. 1.
i. Ex. 34. 6.
k Deut. 6. 2.
l 1 Joh. 5. 9. Mat. 3. 16, 17.
m Heb. 1. 5.

u Joh. 1. 14. begotten of the Father *u*, and to th
o John. 15. 26. *Gal.* 4. 6. holy Ghoſt to proceed from the Fa
ther and Son, from all eternity *o*.

Q. 11. *How doth it appear th the Son and the Holy Ghoſt are G equal with the Father?*

A. The Scriptures manifeſt tha the Son, and the Holy Ghoſt, are Go equal with the Father, aſcribing un
p Iſa 6. 2. 5. to them ſuch names *p*, attributes
q Joh. 1. 1. works *r*, and worſhip *ſ*, as are prop
r Col. 1. 16. to God only.
ſ Mat. 28. 19.

Q. 12. *What are the decrees of Go*

A. Gods decrees are the wiſe, fre and holy acts of the counſel of h
t Eph. 4. 11. will *t*, whereby from all eternity h hath for his own glory, unchang ably, fore-ordained whatſoev
u Eph. 1. 11. comes to paſs in time *u*; eſpeciall concerning Angels and Men.

Q. 13. *What hath God eſpecial decreed concerning Angels and Men?*

A. God by an eternal and im mutable decree, out of his meer lo for the praiſe of his glorious gra to be manifeſted in due time, ha
w 1 *Tim.* 5. 21. elected ſome Angels to glory *w*; a
x Eph. 1. 4. in Chriſt hath choſen ſome men eternal life, and the means thereof and alſo according to his ſoverai power, and the unſearchable cou

of his own will, (whereby he ex-
ndeth or with-holdeth favour as he
eaſeth) hath paſſed by and fore-
dained the reſt to diſhonour and
ath, to be for their ſin inflicted, to
e praiſe of the Glory of his Juſtice *y*.

Q. 14. *How doth God execute his decrees?*

A. God executeth his decrees in
e works of Creation and Provi-
nce; according to his infallible
eknowledg, and the free and im-
table council of his own will *z*.

Q. 15. *What is the work of Creation?*

A. The work of Creation, is that
erein God did, in the beginning,
the word of his power, make of
thing, the world and all things
rein, for himſelf, within the ſpace
ſix days, and all very good *a*.

16. *How did God create the Angels?*

A. God created all the Angels *b* ſpi-
c, immortal *d*, holy *e*, excelling
knowledge *f*, mighty in power *g*,
execute his Commandments,
to praiſe his name *h*; yet ſub-
to change *i*.

Q. 17. *How did God create man?*

A. After God had made all other
atures, he created man male and
ale *k*, form'd the body of the man

y Rom. 9. 17. 18. 22.

z Eph. 1. 17.

a Heb. 11. 3.
b Gal. 1. 16. *Pſ.* 104. 4.
d Mat. 12. 30.
e Mat. 25. 31.
f 2 *Sam.* 14. 17.
g 2 *Theſ.* 1. 7.
h Pſ. 103. 20.
i 2 *Pet.* 2. 4.
k Gen. 1. 27.

*l Gen.*2.7. of the duſt of the ground *l*, and th
*m Gen.*2.22. woman of a rib of the man *m*, i
*n Gen.*2.7. dued them with living, reaſonab
*o Gen.*1.27. and immortal ſouls *n*: made the
*p Col.*3.10. after his own image *o*, in knowled
*q Eph.*4.24. *p*, righteouſneſs, and holineſs *q*, h
*r Rom.*2.15. ving the law of God written in the
*ſ Ec.*7.29. hearts *r*: and power to fulfill it
*t Gen.*1.28. with dominion over the creatures
*u Gen.*3.6. yet ſubject to fall *u*.

Q. 18. *What are Gods works of Providence?*

A. Gods works of Providence
*w Pſ.*145.5. his moſt holy *w*, wiſe *x*, and power
*x Pſ.*104.24. preſerving *y*, and governing all
*y Heb.*1.3. creatures *z*, ordering them and
*z Pſ.*103.19. their actions *a*, to his own glory *b*
*a Mat.*10. 30,31.

Q. 19. *What is Gods Providence towards the Angels?*

*b Ro.*11.36. *A.* God by his Providence p
mitted ſome of the Angels wilf
and irrecoverably to fall into ſin
*c Jude.v.*6. damnation *c*, limiting and orde
that and all their ſins to his
*d Joh.*1.12. glory *d*, and eſtabliſhed the re
*e 1 Tim.*5.21 holineſs and happineſs *e*, imp
*f Pſ.*104.4. ing them all *f*, at his pleaſure in
adminiſtration of his power, m
g 2 King. 19.23. and juſtice *g*.

Q. 20. *What was the providence of God towards man in the eſtate wherein he was created?*

A.

A. The Providence of God toward man, in the eſtate wherein he was created, was, the placing him in Paradiſe, appointing him to dreſs it, giving him leave to eat of the fruit of the earth *h*, putting the creatures under his dominion *i*, and ordaining marriage for his help *k*: affording him communion with himſelf *l*, inſtituting the Sabbath *m*, entring into a Covenant of life with him, upon condition of perſonal, perfect, and perpetual obedience *n*, of which the Tree of Life was a pledge *o*, and forbidding to eat of the Tree of knowledg of good and evil, upon pain of death *p*.

h Gen. 2.8
i Gen. 1.28.
k Gen. 2.18.
l Gen. 1. 25.
m Gen. 2.3.
n Gal. 3.12.
o Gen. 2.9.
p Gen. 2.17.

Q. 21. *Did man continue in that eſtate wherein God at firſt created him?*

A. Our firſt parents being left to the freedom of their own will, through the temptation of Satan, tranſgreſſed the Commandment of God, in eating the forbidden fruit, and thereby fell from the eſtate of Innocency wherein they were created *q*.

q Gen. 3.5.

Q. 22. *Did all mankind fall in that firſt tranſgreſſion?*

2 Cor. 11. 3.

A. The Covenant being made with *Adam* as a publick perſon, not for himſelf only but for his poſteri-

ty,

ty, all mankind descending from him
r Act. 17.26. by ordinary generation *r*, sinned in him, and fell with him in that first
ſ Gen. 2.16. transgression *ſ*.

Q. 23. *Into what estate did the fall bring mankind?*

A. The fall brought mankind into
t Rom. 5.12. an estate of sin and misery *t*.
Rom. 3.13. Q. 24. *What is sin?*

A. Sin is any want of conformity unto, or transgression of any Law of God, given as a rule to the reasonable creatures
u 1 Joh. 3.4. *u*.

Q. 25. *Wherein consisteth the sinfulness of that estate whereinto man fell?*

A. The sinfulness of that estate whereinto man fell, consisteth in the
w Ro. 5.12. guilt of *Adams* first sin *w*, the want of that righteousness wherein he was created, and the corruption of his nature, whereby he is utterly indispos'd disabled and made opposite unto all that is spiritually good, and wholly inclined to all evil, and that continually *x*, which is commonly called
x Rom. 3.10. to 20. Original sin, and from which do
y Jam. 1.14. proceed all actual transgressions *y*.

Q. *How is Original sin conveyed from our first parents to their posterity?*

A. Original sin is conveyed from our first par ents to their posterity

by

by natural generation, ſo as all that proceed from them in that way, are conceived and born in ſin *z*. *z Pſ.* 57. 3.

Q. 27. *What miſery did the fall bring upon mankind?*

A. The fall brought upon mankind the loſs of Communion with God *a*, his diſpleaſure and curſe, ſo as we are by nature children of wrath *b*, bondſlaves to Satan *c*, and juſtly liable to all puniſhments in this world, and that which is to come *d*. *a Gen.* 3. 8. *b Eph.* 2. 2. *c 2 Tim.* 2. 26. *d Gen.* 2. 17. *Rom.* 6. 23.

Q. 28. *What are the puniſhments of ſin in this world?*

A. The puniſhment of ſin in this world, are, either inward, as blindneſs of mind *e*, a reprobate ſenſe *f*, ſtrong deluſions *g*, hardneſs of heart *h*, horrour of conſcience *i*, and vile affections *k*; or outward, as the curſe of God upon the creatures for our ſakes *l*, and all other evils that befal us in our bodies, names, eſtates, relations, and employments *m*, together with death it ſelf *n*. *e Eph.* 4. 28. *f Rom.* 1. 28. *g 2 Theſ.* 2. 11. *h Rom.* 2. 5. *i Iſa.* 33. 14. *k Ro.* 1. 26. *l Gen.* 3. 17. *m Deut.* 28. 15. *n Ro.* 6. 21.

Q. 29. *What are the puniſhments of ſin in the world to come?*

A. The puniſhments of ſin in the world to come, are everlaſting ſeparation from the comfortable preſence of God, and moſt grievous torments

torments in ſoul and body without
o 2 Theſ. 1. intermiſſion in hell fire, for ever o.
9. Mat. 9. Q. 30. *Doth God leave all mankind to*
44,46,48. *periſh in the eſtate of ſin and miſery?*

A. God doth not leave all mankind to periſh in the eſtate of ſin and
p 1 Theſ. 5. 9. miſery, into which they fell, by the breach of the firſt Covenant, commonly call'd the Covenant of works;
q Gal. 3. 10. q: but, of his meer love and mercy, delivereth his elect out of it, and bringeth them into an eſtate of Salvation by the ſecond Covenant, commonly
r Tit 3. 4. 5 called the Covenant of Grace r.

Q. 31 *With whom was the Covenant of Grace made?*

A. The Covenant of Grace was made with Chriſt as the ſecond *Adam*, and
ſ Gal. 3. 16. in him, with all the elect, as his ſeed;
Rom. 5. 15. Q. 32. *How is the grace of God*
to the end. *manifeſted in the ſecond Covenant?*

A. The Grace of God is manifeſted in the ſecond covenant, in that he freely provideth and offereth to ſinners a Mediator t, and life and ſalva-
er. 3 15. tion by him u; and requiring Faith
u 1 John. 5. as the condition to intereſt them
11, 12. him w, promiſeth and giveth his holy
w Joh. 3 15. Spirit x, to all his elect, to work
x Pro. 1. 23. them that faith y, with all other ſaving
y 1 Cor. 4. 13. graces z, and to enable them unto
z Gal. 5. 22. it

to all holy obedience *a*, as the evidence of the truth of their Faith *b*, and thankfulneſs to God *c*, and as the way which he hath appointed them to Salvation *d*.

a Ez. 36. 27. *b* Jam. 2. 18. *c* 1 Cor. 5. 14. *d* Eph. 2. 10.

Q. 33. *Was the Covenant of grace always adminiſtred after one and the ſame manner?*

A. The Covenant of Grace was not always adminiſtred after the ſame manner, but the adminiſtration of it under the Old Teſtament was different from that under the New *e*.

e 2 Cor. 3. 6.

Q. 34. *How was the Covenant of grace adminiſtred under the Old Teſtament?*

A. The Covenant of Grace was adminiſtred under the Old Teſtament, by promiſes *f*, propheſies *g*, Sacrifices *h*; Circumciſion *i*, the paſſover *k*: and other types and ordinances, which did all foreſignifie Chriſt then to come, and were for that time ſufficient to build up the elect in faith in the promiſed *Meſſiah l*, by whom they then had full remiſſion of ſin, and eternal Salvation *m*.

f Rom. 15. 8. *g* Act. 3. 10. *h* Heb. 10. 1. *i* Rom. 4. 11. *k* 1 Cor. 5. 1. *l* Heb. 8. 9. *m* Gal. 3. 7.

Q. 35. *How is the Covenant of Grace adminiſtred under the New Teſtament?*

A. Under the New Teſtament, when Chriſt the ſubſtance was exhibited, the ſame Covenant of Grace was

was and ſtill is to be adminiſtred in
*n Mat.*16. 15. the preaching of the word *n*, and the adminiſtration of the Sacraments of
o Mat. 28. 20. Baptiſm *o*, and the Lords Supper *p*; in which, Grace and ſalvation is
p 1 *Cor.*11. 23, 24, 25. held forth in more fulneſs, evidence, and efficacy to all Nations *q*.
q 2 *Cor.*3.6. *to the end.* Q. 36. *Who is the Mediator of the Covenant of Grace?*

A. The only Mediator of the Covenant of Grace, is the Lord Je-
r 1 *Tim.*2.5. ſus Chriſt *r*, who being the eternal Son of God, of one ſubſtance, and
*ſ Joh.*1.11. equal with the Father *ſ*, in the fulneſs
*t Gal.*4.4. of time became man *t*, and ſo was and continues to be God and Man in two intire diſtinct natures, and
u Luk. 1.35. one perſon for ever *u*.

Q. 37. *How did Chriſt being God become man?*

A. Chriſt the Son of God became man, by taking to himſelf a true bo-
*w Joh.*1.14. dy, and reaſonable ſoul *w*, being conceived by the power of the Holy Ghoſt, in the womb of the Virgin *Mary*, of her ſubſtance, and born
*x Luk.*1.27. of her *x*; yet without ſin *y*.
*y Heb.*4.15. Q. 38. *Why was it requiſite that the Mediator ſhould be God?*

A. It was requiſite that the Mediator ſhould be God, that he might

ſuſtain

ſuſtain and keep the humane nature from ſinking under the infinite wrath of God, and the power of death *x*; give worth and efficacy to his ſufferings, obedience and interceſſion *a*; and to ſatisfie Gods juſtice *b*, procure his favour *c*, purchaſe a peculiar people *d*, give his Spirit to them *e*, conquer all their enemies *f*, and bring them to everlaſting Salvation *g*.

Q. 39. *Why was it requiſite that the Mediator ſhould be man?*

A. It was requiſite that the Mediator ſhould be man, that he might advance our nature *h*, perform obedience to the Law *i*, ſuffer and make interceſſion for us in our nature *k*, have a fellow-feeling of our infirmities *l*, that we might receive the adoption of ſons *m*, and have comfort and acceſs with boldneſs unto the Throne of Grace *n*.

Q. 40. *Why was it requiſite that the Mediator ſhould be God and man in one Perſon?*

A. It was requiſite that the Mediator, who was to reconcile God and man, ſhould himſelf be both God and Man, and this in one perſon, that the proper works of each nature might be accepted of God for us *o*, and

x Act. 2. 24.
a Act. 20. 28.
b Ro. 3. 24.
c Eph. 1. 6.
d Tit. 2. 13.
e Gal. 4. 6.
f Luk. 1. 68.
g Heb. 5. 8.
h Heb. 1. 16.
i Gal. 4. 4.
k Heb. 2. 14.
l Heb. 4. 15.
m Gal. 4. 15.
n Heb. 4, 16.
o Mat. 1. 12.

and relyed on by us, as the works of
p 1 *Pet.* 2. 6. the whole person *p*.

Q. 41. *Why was our Mediator called Jesus?*

A. Our Mediator was called Jesus, because he saved his people
q Mat. 1. 21. from their sins *q*.

Q. 42. *Why was our Mediator called Christ?*

A. Our Mediator was called Christ, because he was anointed with the
r Joh. 3. 34. Holy Ghost above measure *r*, and so
set apart, and fully furnished with all
s Joh. 6. 27. authority and ability *s*, to execute the
t Act. 13. 21. offices of a Prophet *t*, Priest *u*, & King
u Heb. 5. 5. of his Church *w*, in the estate both
w Psal. 2. 6. of his Humiliation and Exaltation.
x Joh. 1. 18. Q. 43. *How doth Christ execute the office of a Prophet?*

A. Christ executeth the office of a Prophet, in his revealing to the Church *x*, in all ages, by his Spirit
y 1 *Pet.* 1. 10. and Word *y*, in divers wayes of ad-
z Heb. 1. 1. 2. ministration *z*, the whole will of
a Joh. 15. 15. God *a*, in all things concerning their
b Act. 20. edification and salvation *b*.

Q. 44. *How doth Christ execute the Office of a Priest?*

A. Christ executeth the Office of a Priest, in his once offering himself
c Heb. 9. 14. a Sacrifice without spot to God *c*, t

be a reconciliation for the ſins of his people *d*. and in making continual interceſſion for them *e*.

d Heb. 2.17.
e Heb. 7.25.

Q. 45. *How doth Chriſt execute the Office of a King?*

A. Chriſt executeth the Office of a King, in calling out of the World a people to himſelf *f*, and giving them Officers *g*, Laws *h*, and Cenſures, by which he viſibly governs them *i*, in beſtowing ſaving grace upon his elect *k*, rewarding their obedience *l*, and correcting them for their ſins *m*, preſerving and ſupporting them under all their temptations and ſufferings *n*, reſtraining and overcoming all their enemies *o*, and powerfully ordering all things for his own glory *p*, and their own good *q*; and alſo in taking vengeance on the reſt, who know not God, and obey not the Goſpel *r*.

f Act. 15.14.
g Eph. 4.11.
h Iſa. 35.21.
i Mat. 18.18
k Act. 5.35.
l Rev. 12.12
m Rev. 3.19
n Iſa. 63.9.
o 1 *Cor.* 15.
p Rom. 14.
10.11.
q Ro. 8.28.
r 2 *Theſ.* 1.
8,9.

Q. 46. *What was the eſtate of Chriſts Humiliation?*

A. The eſtate of Chriſts Humiliation was, that low condition, wherein, he for our ſakes, emptying himſelf of his glory, took upon him the form of a ſervant in his conception and birth, life, death, and after his death until his reſurrection *ſ*.

ſ Phil. 2.6.

Q. 47. 7.8.

Q. 47. *How did Christ humble himself in his conception and birth?*

A. Christ humbled himself in his conception and birth, in that, being from all eternity the Son of God, in the bosom of the father, he was pleased in the fulness of time to become the Son of Man, made of a woman of low estate, and to be born of her, with divers circumstances of more than ordinary abasement *t*.

t Joh. 1. 14.

Q. 48. *How did Christ humble himself in his life?*

A. Christ humbled himself in his life, by subjecting himself to the law *u*; which he perfectly fulfilled *w*, and by conflicting with the indignities of the world *x*, temptations of Satan *y*, and infirmities in his flesh, whether common to the nature of man, or particularly accompanying that his low condition *z*.

u Gal. 4. 4.
w Mat. 5. 17.
x Ps. 22. 6.
y Mat 4. 1. *to* 12.
z Heb. 2. 17.

Q. 49. *How did Christ humble himself in his death?*

A. Christ humbled himself in his death, in that having been betrayed by *Judas a*, forsaken by his Disciples *b*, scorned and rejected by the world *c*, condemned by *Pilate*, and tormented by his persecutors *d*, having also conflicted with the terror

a Mat. 4. 27.
b Mat. 26. 56.
c Isa. 5. 2, 3.
d Mat. 27. 26. *to* 50.

of death and the powers of darkneſs, felt and born the weight of Gods wrath *e*: he laid down his life an offering for ſin *f*, induring the painful, ſhameful, and curſed death of the Croſs *g*.

e Luk. 22. 44.
f Iſa. 53. 10.
g Phil. 2. 8.

Q. 50. *Wherein conſiſted Chriſts humiliation after his death?*

A. Chriſts humiliation after his death, conſiſteth in his being buried *b*, and continuing in the ſtate of the dead, and under the power of death till the third day *i*, which hath been otherwiſe expreſſed in theſe words, *He deſcended into Hell.*

b 1 *Cor.* 15. 3, 4.
i Pſ. 16. 10.

Q. 51. *What was the eſtate of Chriſts exaltation?*

A. The eſtate of Chriſts Exaltation comprehendeth his Reſurrection, Aſcenſion *l*, ſitting at the right hand of the Father *m*, and his coming again to judge the world *n*.

k 1 *Cor.* 15. 4.
l Mat. 16. 10.
m Eph. 1. 20.
n Act. 1. 11.

Q. 52. *How was Chriſt exalted in his Reſurrection?*

A. Chriſt was exalted in his Reſurrection, in that not having ſeen corruption in death, of which it was not poſſible for him to be held *o*, and having the ſame very body in which he ſuffered, with the eſſential properties thereof *p*, but without

o Act. 2. 24.
p Luk. 24. 39.

mortality

tality and other common infirmities belonging to this life, really united
q Rom.6.9. to his ſoul *q*; he roſe again from the dead the third day, by his own
r Joh.70.8. power *r*: whereby he declared himſelf to be the Son of God
ſ Rom.1.4. *ſ*, to have
t Rom.8.34. ſatisfied divine juſtice *t*, to have vanquiſhed death and him that had the power of it *u*, & to be Lord of quick
u Heb.2.14. and dead *w*; all which he did as
w Ro.14.9. a publick perſon *x*, the head of his
x 1 Cor.15. Church *y*, for their juſtification *z*
21,22. quickning in grace *a*; ſupport againſt
y Eph.1.20. enemies *b*, and to aſſure them of their
z Ro.2.25. Reſurrection from the dead at the
a Eph.2.1. laſt day *c*.
b 1 Cor.15. Q. 53. *How was Chriſt exalted*
26,27. *in his Aſcenſion?*
c 1 Cor.15. *A.* Chriſt was exalted in his Aſcen-
20. ſion, in that having after his Reſurrection often appeared unto, and converſed with his Apoſtles, ſpeaking to them of the things pertaining to the
d Act.1.2. Kingdom of God *d*, and giving them commiſſion to preach the Goſpel
e Mat.28. to all Nations *e*, fourty daies after
19,20. his Reſurrection, he, in our nature
f Heb.6.20. and as our head *f*, triumphing over
g Eph.4.8. enemies *g*, viſibly went up into the higheſt heavens, there to receive
h Act.1.9. gifts for men *h*, to raiſe up our affection

fections thither *i*, and to prepare a place for us *k*: where himſelf is, and ſhall continue, till his ſecond coming at the end of the world *l*.

i Col.3.1.8.
k Joh.14.3.
l Act.3.21.

Q. 54. *How is Chriſt exalted in his ſitting at the right hand of God?*

A. Chriſt is exalted in his ſitting at the right hand of God, in that, as God-man he is advanc'd to the higheſt favour with God the Father *m*, with all fulneſs of joy *n*, glory *o*, and power over all things in heaven and earth *p*: and doth gather and defend his Church and ſubdue their enemies, furniſheth his miniſters and people with gifts and graces *q*, and maketh intercеſſion for them *r*.

m Phil.2.9.
n Act.2.28.
o Joh.17.5.
p Eph.1.21.
q Eph.4.10.
r Rom.3.34.

Q. 54. *How doth Chriſt make intercеſſion?*

A. Chriſt maketh intercеſſion, by his appearing in our nature continually before the Father of heaven *ſ*, in the merit of his obedience and ſacrifice on earth *t*, declaring his will to have it applyed to all believers *u*, anſwering all accuſations againſt them *w*, procuring for them quiet of conſcience notwithſtanding daily failings *x*, acceſs with boldneſs to the throne of grace *y*, and acceptance of their perſons *z*, and ſervices *a*.

ſ Heb.1.3.
t Heb.1.3.
u Joh.3.16.
w Ro.8.33.
x Ro.5.1.2.
y Heb.4.16.
z Eph.1.6.
a 1 Pet.2.5.

Q. 56.

Q. 56. *How is Christ to be exalted his coming again to judge the worl*

A. Christ is to be exalted in h coming again to judge the worl in that he who was unjustly judg and condemned by wicked men shall come again at the last day great power *c*, and in the full m nifestation of his own glory, and his Fathers, with all his holy A gels *d*, with a shout, with the vo of the Arch-Angel, and with t Trumpet of God *e*, to judge t world in righteousness *f*.

b Act. 14.
c Mat. 24. 30.
d Luk. 9. 26.
e 1 *Thes.* 4. 16.
f Act. 17. 31.

Q. 57. *What benefits hath Chr procured by his mediation?*

A. Christ by his mediation hath p cured redemption *g*, with all oth benefits of the Covenant of Grace

g Heb. 9. 12.
h 2 *Cor.* 1. 20.

Q. 58 *How do we come to made partakers of the benefits wh Christ hath procured?*

A. We are made partakers of t benefits which Christ hath procu by the application of them unto u which is the work especially of G the Holy Ghost *k*.

i Joh. 1. 11.
k Tit. 3. 5.

Q. 59. *Who are made partaker Redemption through Christ?*

A. Redemption is certainly app ed, and effectually communicated

thoſe for whom Chriſt hath pur-
aſed it *l*, who are in time by the
oly Ghoſt enabled to believe in
riſt according to the Goſpel *m*.

Q. 60. *Can they who have never
ard the Goſpel, and ſo know not Je-
Chriſt, nor believe in him, be ſa-
d by their living according to the
ht of nature?*

A. They who having never heard
Goſpel *n*, know not Jeſus Chriſt
nd believe not in him, cannot be
ed *p*, be they never ſo diligent to
me their lives according to the
t of nature *q*, or the Law of that
igion which they profeſs *r*: nei-
is there Salvation in any other,
in Chriſt alone *ſ*, who is the
iour only of his body the
rch *t*.

Q. 61. *Are all they ſaved who hear
Goſpel and live in the Church?*

A. All that hear the Goſpel and
in the viſible Church are not
d, bnt they only who are true
bers of the Church inviſible *u*.

Q. 62. *What is the viſible Church?*

A. The viſible Church is a ſociety
up of all ſuch as in all ages and
s or the world profeſs the true
ion *w*, and of their Children *x*.

l *Eph.*1.13. *Joh.*6.37.
m *Eph.*2.8.
n *Ro.*10.14. *2Theſ.*1.8.
p *Joh.*8.24
q *1 Cor.*1. 20. *to* 24.
r *Rom.*9.31.
ſ *Act.*4.12.
t *Eph.*5.23.
u *1John.*12. 38. *to* 40. *Mat.*22.14. *Mat.* 7.21. *Rom.*11.7.
w *1Cor.*1.2.

Q. 63. *What are the especial priviledges of the visible Church?*

A. The Visible Church hath the priviledge of being under Gods
y Isa. 4.5,6. special care and government *y*, of being protected and preserved in all ages notwithstanding the opposition
z Psal. 111. *throughout.* all enemies *z*, and of enjoying the communion of Saints, the ordinary
a Act. 2.39. means of Salvation *a*, offers of grace by Christ to all the members of the visible Church in the ministry of the Gospel, testifying, that whosoever believes in
b Psal. 147. 19,20. shall be saved *b*, and excluding none that will come unto him *c*.
c Joh. 6.37. Q. 64. *What is the invisible Church?*

A. The invisible Church is the whole number of the elect, that have been, are, or shall be gathered into
d Eph. 1.10. one, under Christ the head *d*.
Joh. 10.19. Q. 65. *What special benefits do the Members of the invisible Church enjoy by Christ?*

A. The Members of the Invisible Church, by Christ, enjoy Union and Communion with him, in grace
e Joh. 17.21. and glory *e*.
Joh. 17.24. Q. 66. *What is that Union which the Elect have with Christ?*

A. The Union which the elect have with Christ, is the work of

race *f*, whereby they are ſpiritually
nd myſtically, yet really and inſe-
rably joyned to Chriſt, as their
ead and husband *g*, which is done
their effectually Calling *h*.

Q. 67. *What is the effectual calling?*

A. Effectual calling is the work
Gods Almighty power and grace *i*,
hereby out of his free and eſpecial
ve to his elect, and from nothing
them moving him thereunto *k*, he
th in his accepted time invite and
aw them to Jeſus Chriſt by his
ord and Spirit *l*, ſaving inlight-
ng their minds *m*, renewing and
werfully determining their wills *n*,
as they, although in themſelves
ad in ſin, are hereby made willing
d able freely to anſwer his call, and
accept and imbrace the grace of-
ed and conveyed therein *o*.

Q. 68. *Are all the elect only effectually called?*

A. All the Elect, and they only
effectually called *p*, although
hers may be, and often are, out-
rdly call'd by the miniſtry of the
ord *q*, and have ſome common
erations of their ſpirit *r*, who, for
ir wilful neglect and contempt of
grace offered to them, being juſt-

f *Eph.* 1. 22.
g 1 *Cor.* 6. 17.
h 1 *Pet.* 5. 10.
i *Joh.* 5. 25.
k *Tit.* 3. 4.
l 2 *Cor.* 5. 20.
m *Act.* 26. 18.
n *Joh.* 6. 45.
o *Eph.* 2. 5.
p *Act.* 13. 48.
q *Mat.* 22. 14.
r *Mat.* 7. 22.

ly left in their unbelief, do nev
s *Joh* 12.38. truly come to Jesus Christ *s*.
29,40.

Q. 69. *What is the communion*
Joh.6.64. *Grace which the Members of the i*
visible Church have with Christ?

A. The Communion in Grac
which the members of the Invisi
Church have with Christ, is, th
partaking of the vertue of his M
*t Rom.*8.30. diation, in their Justification *t*,
*u Eph.*1.5. doption *u*, Sanctification, and wh
ever else in this life manifests th
w 1 *Cor.* 1. Union with him *w*.
30.

Q. 70. *What is Justification?*

A. Justification is an act of Go
x Rom 3. free grace unto sinners *x*, in wh
21.24.25. he pardoneth all their sins, accept
and accounteth their persons righ
y 2 *Cor.*5.19. ous in his sight *y*, not for any thi
21. wrought in them or done by them
z Tit. 3. 5. but only for the perfect obedie
and full satisfaction of Christ,
*a Rom.*5.17, God imputed to them *a*, and rec
18, 19. ved by Faith alone *b*.
*b Act.*10.54

Q. 71. *How is Justification*
act of Gods free Grace?

A. Although Christ by his Obe
ence and Death, did make a prop
real, and full satisfaction to G
justice in the behalf of them that
*c Rom.*5. 8, justified *c*, yet, in as much as G
9,10,11. accept

epted the satisfaction from a
ety which he might have deman-
d of them, did provide this surety
own only Son *d*, imputing his
hteousness to them *e*, and requi-
g nothing of them for their Justi-
ation but faith *f*, which also is his
t *g*. their justification is, to them,
free grace *h*.

Q. 72. *What is justifying Faith?*

A. Justifying Faith, is a saving
ace *i*, wrought in the heart of a sin-
by the Spirit *k*, and word of God *l*,
ereby he, being convinced of his
, and misery, and of the disability
himself and all other creatures to
over him out of his lost conditi-
m, not only assenteth to the truth
the promise of the Gospel *n*, but
eive h and resteth upon Christ
d his righteousness therein held
th, for pardon of sin *o*, and for the
epting and accounting of his per-
n righteous in the sight of God
Salvation *p*.

Q. 73. *How doth Faith justifie a*
ner in the sight of God?

Faith justifies a sinner in the sight
God, not because of these other
aces which do always accompany
or of good works that are the

d 1 *Tim* 2. 5,6.
e 1 *Cor*. 15. 21.
f *Rom*. 3.24.
g *Eph*. 2.8.
h *Eph*. 1.7.
i *Heb*. 10.39.
k 2 *Cor*. 4.13.
l *Rom*. 10. 14,17.
m *Act*. 2.37.
n *Eph*. 1.13.
o *Joh*. 1.12.
p *Phil*. 3.9. *Act*. 15.11.

q Gal. 3. 11. fruits of it *q*, nor as if the grace
Faith, or any act thereof, were imp
r Rom. 4. 5. ted to him for his justification *r*, b
only as it is an instrument, by whi
he receiveth and applieth Christ a
s Joh. 1. 12. his righteousness *s*.
Phil. 3. 19.

Q. 74. *What is Adoption?*

A. Adoption is an Act of the fr
t 1 *Joh.* 3. 1. grace of God *t*, in and for his on
u Eph. 1. 5. son Jesus Christ *u*, whereby
w Joh. 1. 12. those that are justified are receiv
x 2 *Cor.* 6. 18. into the number of his Children *w*
have his name put upon them *x*, t
y Gal. 4. 6. Spirit of his Son given to them *y*, a
under his fatherly care and dispens
z Psal. 103. 13. tions *z*, admitted to all the liberti
and priviledges of the sons of God
made heirs of all the promises, an
a Heb. 6. 12. fellow-heirs with Christ in glory *a*.

Q. 75. *What is Sanctification?*

A. Sanctification is a work of God
grace, whereby they whom God hat
before the foundation of the wor
chosen to be holy, are in tim
through the powerful operation
b Heb. 1. 4. his spirit *b*, applying the death an
c Rom. 6. 4. resurrection of Christ unto them *c*
renewed in their whole man after th
d Eph. 4. 23. image of God *d*, having the seeds
repentance unto life, and of all othe
e Act. 11. 18. saving graces put into their hearts

an

d thoſe graces ſo ſtirred up, in-
aſed and ſtrengthened *f*, as that
y more and more die unto ſin,
d riſe unto newneſs of life *g*.

Q. 76. *What is repentance unto life?*

A. Repentance unto life is a ſaving
ace *h*, wrought in the heart of a ſin-
r by the Spirit *i*, and word of God *k*,
hereby out of the ſight & ſenſe not
ly of the danger *l*, but alſo of the
hineſs and odiouſneſs of his ſins *m*,
d upon the apprehenſions of Gods
ercy in Chriſt to ſuch as are peni-
nt *n*, he ſo grieves for *o*, and hates
s ſins *p*, as that he turns from them
l to God *q*, purpoſing and endea
ouring conſtantly to walk with him
all the ways of new obedience *r*.

Q. 77. *Wherein do Juſtification
nd Sanctification differ?*

A. Although Sanctification be in-
eparably joyned with Juſtification *ſ*,
et they differ, in that God in Juſti-
ication imputeth the righteouſneſs
f Chriſt *t*, in Sanctification his ſpirit
nfuſeth grace, and enableth to the
exerciſe thereof *u*: in the former, ſin
s pardoned *w*, in the other it is ſub-
dued *x*, the one doth equally free all
believers from the revenging wrath
of God, & that perfectly in this life,

f Jude.v.20
g Rom.6.4.
to 14.
h 2 Tim 2.25
i Zech. 12.
10.
k Act.11.18.
l Ezek.18.
28,32.
m Ezek.36.
21.
n Joel.2.12.
o Jer.31.18.
p 2 Cor.7.11.
q Act.26.
18.
r Pſ.119.9.
ſ 1 Cor.6.11.
t Rom.5.6.
u Ez.36.27
w Rom.3.
24,25.
x Rom.6.6.

that they never fall into condemna-
y Rom.8.33. tion y, the other is neither equal i
z 1 Joh.2. all z, nor in this life perfect in any
12,13,14. but growing up to perfection b.
a Job.1.8. Q.78 *Whence ariseth the imperfec-*
b 2 Cor.7.1. *tion of Sanctification in believers?*

A. The imperfection of Sanctifica-
tion in believers, ariseth from the
remnants of sin abiding in every part
of them and the perpetual lusting
of the flesh against the spirit, where-
by they are often foiled with temp-
c Rom.7.18. tations, and fall into many sins c, and
Mar.14.66. hindred in all their spiritual servi-
to the end. ces d, and their best works are imper-
d Heb.12.1. fect and defiled in the sight of God e.
e Isa.64.5. Q.79. *May not true believers, by reason*
of their imperfections, and the many
temptations and sins they are overtaken
with, fall away from the state of Grace?

A. True believers, by reason
f Jer.31.3. of the unchangeable love of God f,
g 2 Tim.2. and his Decree and Covenant to
19. give them perseverance g, their in-
h 1 Cor.1.8. seperable union with Christ h, his
i Heb.7.25. continual intercession for them i,
k 1 Joh.3.9. and the Spirit and seed of God abi-
ding in them k, can neither totally
nor finally fall away from the estate
l Jer.32.40. of grace l, but are kept by the power
of God through faith unto salvati-
m 1 Pet.1.5. on m. Q.80.

Q. 80. *Can true believers be infallibly assured that they are in the estate of grace, and that they shall persevere therein unto Salvation?*

A. Such as truly believe in Christ, and endeavour to walk in all good conscience before him *n*, may, without extraordinary revelation, by faith grounded upon the truth of Gods promises, and by the spirit enabling them to discern in themselves those graces to which the promises of life are made *o*, and bearing witness with their spirits that they are the children of God *p*, be infallibly assured that they are in the estate of grace, and shall persevere therein unto salvation *q*.

n 1 Joh. 2. 9.

o 1 Cor. 2. 12.

p Rom. 8. 16.

q 1 Joh. 5. 13.

Q. 81. *Are all true believers at all times assured of their present being in the estate of grace, and that they shall be saved?*

A. Assurance of grace & salvation not being of the essence of faith *r*, true believers may wait long before they obtain it *s*, and after the enjoyment thereof, may have it weakned and intermitted through manifold distempers, sins, temptations, and desertions *t*: yet are they never left without such a presence and support of the

r Eph. 1. 13.

s Isa. 50. 10. Psal. 88. throughout.

t Psal. 77. 2. to 13.

Spirit of God, as keeps them from
u 1 Joh. 1. 9. sinking into utter despair *u*.

Q. 82. *What is the Communion in glory, which the members of the invisible Church have with Christ?*

A. The communion in glory which the members of the invisible Church
w 1 Cor. 3. 18. have with Christ, is, in this life *w* immediately after death *x*, and at last
x Luk. 23. 43. perfected at the Resurrection and
y 1 Thes. 4. 17. day of Judgment *y*.

Q. 83. *What is the Communion in glory with Christ, which the members of the invisible Church enjoy in this life?*

A. The members of the invisible Church have communicated to them in this life, the first fruits of glory with Christ, as they are members of him their head, and so, in him, are interested in that glory which he is
z Eph. 2. 5. fully possessed of *z*, and as an earnest thereof, enjoy the sense of Gods
a Rom. 5. 5. love *a*, peace of conscience, joy in
b Rom. 5. 1. the holy Ghost, and hope of Glory *b*. as on the contrary, the sense of Gods revenging wrath, horror of conscience, and fearful expectation of judgment, are to the wicked, the beginning of their torments which
c Gen. 4. 13. they shall endure after death *c*.
Luk. 23. 42. Q. 84. *Shall all men die?*

A. Death

A. Death being threatned as the wages of sin *d*, it is appointed unto all men once to die *e*, for that all have sinned *f*.

d Ro. 6. 13
e Heb. 9. 17.
f Rom. 5. 11

Q. 85. *Death being the wages of sin, why are not the righteous delivered from death, seeing all their sins are forgiven in Christ?*

A. The righteous shall be delivered from death it self at the last day, and even in death are delivered from the sting and curse of it *g*, so that although they die, yet it is out of Gods love *h*, to free them perfectly from sin and misery *i*, and to make them capable of further communion with Christ in glory, which they then enter upon *k*.

g 1 Cor. 15. 55.
h Isa. 57. 1.
i Rev. 14. 13.
k Luk. 23. 43.

Q. 89. *What is the Communion in glory with Christ which the members of the invisible Church enjoy immediately after death?*

A. The communion in glory with Christ, which the members of the invisible Church enjoy immediately after death, is, in that their souls are then made perfect in holiness *l*, and received into the highest heavens *m*, where they behold the face of God in light and glory *n*, wait ng for the full redemption of their bodies *o*, which even in death continue united to

l Heb. 12. 23.
m 2 Cor. 5. 6, 8.
n 1 Joh. 3. 2.
o Rom. 8. 23.

Christ

p 1 Thes. 4. 14. Christ p, and rest in their Graves as
q Isa. 57. 2. in their Beds q; till at the last day
r Job. 19. 26, 27. they be again united to their souls
whereas the souls of the wicked are
at death cast into Hell, where they re-
main in torments and utter dark-
ness, and their bodies kept in their
graves as in their Prisons, till the
s Luk. 16. 23. great day s.

Q. 87. *What are we to believe con-
cerning the Resurrection?*

A. We are to believe that at the
last day there shall be a general Re-
surrection of the dead, both of the
t Act. 24. 15. just and unjust t, when they that are
then found alive, shall in a moment
be changed, and the self same bodies
of the dead which were laid in the
grave, being then again united to
their souls for ever, shall be raised up
by the power of Christ u; the bodies
u 1 Cor. 15. 52, 53. of the just by the Spirit of Christ, and
by vertue of his resurrection, as their
head shall be raised in power, spiri-
tual, incorruptible, and made like
w 1 Cor. 15. 22, 23, 42, 43, 44. to his glorious body w, and the bo-
dies of the wicked shall be raised up
in dishonour by him, as an offen-
x Joh. 5. 27. ded Judge x.

Q. 88. *What shall immediately follow
after the Resurrection?*

A. Im-

A. Immediately after the resurrection shall follow the general and final judgment of Angels and men *y*, the day and hour whereof no man knows, that all may watch & pray, & be ever ready for the coming of the Lord *z*.

y 2 *Pet.* 2.4. *Jude. v.* 6, 7. 14, 15.
z Mat. 24. 39, 42, 44.

Q. 89. *What shall be done to the wicked at the day of Judgment?*

A. At the day of Judgment the wicked shall be set on Christs left hand *a*, and upon clear evidence, and full conviction of their own consciences *b*, shall have the fearful, but just sentence of condemnation pronounced against them *c*, and thereupon shall be cast out from the favourable Presence of God and the glorious fellowship with Christ, his Saints, and all his holy Angels, into Hell, to be punished with unspeakable torments, both of body and soul, with the Devil and his Angels for ever *d*.

a Mat. 25. 33.
b Rom. 2. 15.
c Mat. 25. 41, 42, 43.
d 2 *Thes.* 1. 8.

Q. 90. *What shall be done to the Righteous at the day of Judgment?*

A. At the day of Judgment, the righteous being caught up to Christ, in the clouds, shall be set on his right hand, and there openly acknowledged and acquitted *f*, shall joyn with him in the judging of reprobate Angels and men *g*, and shall be received into

e 1 *Thes.* 4. 17.
f Mat 25. 33.
g 1 *Cor.* 6. 2.

to

h Mat. 25. 34, 36. i Eph. 5. 27. k Pſ. 16. 11. l Heb. 12. 22. m 1 Joh. 3. 2.

to heaven *h*, where they ſhall be fully and for ever freed from all ſin and miſery *i*, filled with unconceivable joyes *k*: made perfectly holy, and happy both in body and ſoul, in the company of innumerable ſaints, and holy Angels *l*, but eſpecially in the immediate viſion and fruition of God the Father, of our Lord Jeſus Chriſt, and of the holy Spirit, to all eternity *m*: and this is the perfect and full communion which the members of the inviſible Church ſhall enjoy with Chriſt in glory at the reſurrection and day of Judgment.

Having ſeen what the Scriptures principally teach us to believe concerning God; it follows to conſider what they require as the duty of man.

Q. 91. *What is the duty that God requireth of man?*

A. The duty which God requireth of man, is obedience to his revealed will *n*.

n Rom. 12. 1, 2.

Q. 92. *What did God at firſt reveal unto man as the rule of his obedience?*

A. The rule of obedience revealed to *Adam* in the ſtate of innocency, and

and to all mankind in him, beſide a ſpecial command, not to eat of the fruit of the tree of the knowledge of good and evil, was the moral Law *o*. *o Gen.* 1, 28.

Q. 93. *What is the Moral Law?*

A. The Moral Law is the declaration of the will of God to mankind, directing and binding every one to perſonal, perfect, and perpetual conformity and obedience thereunto in the fruits and diſpoſitions of the whole man, ſoul and body *p*, and in performance of all thoſe duties of holineſs and righteouſneſs which he oweth to God and man *q*; promiſing life upon the fulfilling, and threatning death upon the breach of it *r*. *p Deut.* 5. 1. *q Luk.* 1. 75. *r Rom.* 10. 5.

Q. 94. *Is there any uſe of the Moral Law to man ſince the fall?*

A. Although no man ſince the fall, can attain to righteouſneſs and life by the Moral Law *ſ*, yet there is great uſe thereof as well common to all men, as peculiar either to the unregenerate, or regenerate *t*. *ſ Ro.* 8. 3. *t Tim.* 1. 8.

Q. 95. *Of what uſe is the Moral Law to all men?*

A. The Moral Law is of uſe to all men, to inform them of the holy nature and will of God *u*, and of their duty, binding them to walk accordingly *u Lev.* 11. 44, 45.

w Mic. 6.8. Jam. 2. 10, 11.
x Pſ. 19. 11, 12.
y Rom. 3. 9. 25.
z Gal. 3. 21. 22.
a Rom. 10. 4.
b 1 Tim. 1. 9, 10.
c Gal. 3. 24.
d Rom. 1. 20.
e Gal. 3. 10.
f Rom. 6. 14. Gal. 4. 4, 5.
g Rom. 3. 10.
h Gal. 5. 23. Rom. 8. 1.
i Rom. 7. 24, 25.

dingly w; to convince them of their disability to keep it, and of the sinful pollution of their nature, hearts, and lives x, to humble them in sense of their sin and misery y, and thereby help them to a clear sight of the need they have of Christ z, and of the perfection of his obedience a.

Q. 95. *What particular use is there of the Moral Law to unregenerate men?*

A. The Moral Law is of use to unregenerate men, to awaken their conscience to fly from wrath to come b, and to drive them to Christ c, or upon their continuance in the estate and way of sin, to leave them unexcusable d, and under the curse thereof e.

Q. 97. *What special use is there of the Moral Law to the regenerate?*

A. Although they that are regenerate, and believe in Christ, be delivered from the moral law as a Covenant of works f, so as thereby they are neither justified g, nor condemned h, yet, besides the general use thereof common to them with all men, it is of special use, to shew them how much they are bound to Christ for his fulfilling it, and enduring the curse thereof in their stead, and for their good i, and thereby to provoke them

hem to more thankfulneſs *k* and to xpreſs the ſame in their greater are to conform themſelves there- nto as the rule of their obedience *l*. *k Luk.* 1.68, 69, 74, 75. *Col.* 1.12. *l Rom.* 7.22.

Q. 98. *Where is the Moral Law ummarily comprehended?*

A. The moral Law is ſummarily omprehended in the ten Com- handments, which were delivered y the voice of God upon mount Si- ai, and written by him in two tables f ſtone *m*, and are recorded in the wentieth chap. of *Exodus*: the four ſt Commandments containing ur duty to God, and the other ſix, our duty to man *n*. *m Deu.* 10.4. *n Mat.* 22. 37, to 40.

Q. 99. *What rules are to be obſerved for the right underſtanding of the ten Commandments?*

A. For the right underſtanding of the ten Commandments, theſe rules are to be obſerved.

1. That the Law is perfect, and bindeth every one to full conformity in the whole man unto the righteouſneſs thereof, and unto intire obedience, for ever; ſo as, to require the utmoſt perfection of every duty, and to forbid the leaſt degree of every ſin *o*. *o Pſal.* 19.7.

2. That it is ſpiritual, and ſo reacheth the Underſtanding, Will, Affe- *Mat.* 5.21. *to the end.*

ctions,

ctions, and all other powers of the ſoul, as well as words, works and
p Rom. 7. 14. geſtures *p*.

3. That one and the ſame thing, in divers reſpects, is required or forbid-
q Col. 3. 5. den in ſeveral Commandments *q*.
Amos. 8. 5. 4. That, as, where a duty is comman-
r Iſa. 58. 13. ded, the contrary ſin is forbidden *r*,
Deut. 6. 13. and, where a ſin is forbidden, the
ſ Mat. 1. 21. contrary duty is commanded *ſ*; ſo,
to 25. where a promiſe is annexed, the con-
t Exod. 20. trary threatning is excluded *t*, and
11. where a threatning is annexed, the
u Jer. 18. 7. contrary promiſe is included *u*.

5. That, what God forbids is at no
w Job. 13. 7. time to be done *w*, what he com-
x Deut. 4. 8. mands is alwaies our duty *x*, and yet
every particular duty is not to be
y Mat. 12. 7. done at all times *y*.

6. That, under one ſin or duty, all of the ſame kind are forbidden or commanded, together with all the cauſes, means, occaſions, and appearances
z Mat. 5. 21 thereof, and provocations thereunto *z*.

7. That what is forbidden or commanded to our ſelves, we are bound according to our places, to endeavour that it may be avoided or performed by others according to the
a Exod. 20. duty of their places *a*.
10. 8. That, in what is commanded to

other

thers, we are bound according to our places and callings to be helpful to them *b*, and to take heed of partaking with others in what is forbidden them *c*.

b 2 *Cor.* 1. 24.
c 1 *Tim.* 5. 22.

Q. 101. *What ſpecial things are we to conſider in the ten Commandments?*

A. We are to conſider in the 10 Commandments, the preface, the ſubſtance of the Commandments themſelves, and ſeveral reaſons annexed to ſome of them, the more to inforce them.

Q. 102. *What is the preface to the Commandments?*

A. The preface to the Commandments is contained in theſe words [*I am the Lord thy God, which have brought thee out of the Land of Egypt, out of the houſe of bondage d,*] wherein God manifeſted his Soveraignty, as being Jehovah, the eternal, immutable, and Almighty God *e*, having his being in and of himſelf *f*, and giving being to all his words *g* and works *h*, and that he is a God in Covenant, as with Iſrael of old, ſo with all his people *i*; who, as he brought them out of their bondage in *Egypt*; ſo he delivereth us from our ſpiritual thraldom *k*, and that therefore we are bound to take

d *Ex.* 20. 2.
e *Iſa.* 44. 6
f *Ex.* 3. 14.
g *Ex.* 6. 4.
h *Act.* 17. 24, 28.
i *Gen.* 17. 7.
k *Luk.* 1. 74.

take him for our God alone, and to
l 1 *Pet.* 1.15. keep all his Commandments *l*.
16,17,18. Q. 102. *What is the ſum of the four Commandments, which contain our duty to God?*

A. The Sum of the four Com-
m Luk. 10. mandments containing our duty
27. to God, is to love the Lord our
n Ex. 20.3. God with all our heart, and with all
o 1 *Chron* our ſoul, and with all our ſtrength,
28,9. and with all our mind *m*.
p Pſal. 95.6. Q. 103. *Which is the firſt Command-*
q Mat. 13.16 *ment?*
r Pſ. 63.6. *A.* The firſt Commandment is, *Thou*
ſ Eccl. 12.1. *ſhalt have no other Gods before me n.*
t Pſ. 71.19. Q. 104. *What are the duties requi-*
u Mal. 1.6. *red in the firſt Commandment?*
w Iſ 45.23. *A.* The duties required in the firſt
x Joſh. 24. Commandment, are, the knowing
15,22. and acknowledging of God to be the
y Deut. 6.5. only true God, and our God *o*: and
z Pſ. 73.29. to worſhip and glorifie him accord-
a Iſa. 8.13. ingly *p*, by thinking *q*, meditating *r*,
b Ex. 14.31. remembring *ſ*, highly eſteeming *t*,
c Iſa. 26.1. honouring *u*, adoring *w*, chuſing *x*,
d Pſ. 130.7. loving *y*, deſiring *z*, fearing of him *a*,
e Pſ. 37.4. believing him *b*, truſting *c*, hoping *d*,
f Pſ. 32.11. rejoycing *e*, in him *f*, being zealous
g Ro. 12.11. for him *g*, calling upon him giving all
h Phil. 4.6. praiſe & thanks *h* & yielding all obe-
i Jer. 7.23. dience & ſubmiſſion to him, with the
whole man *i*, being

eing careful in all things to pleaſe *k* 1 *Joh.* 3.
im *k*, and ſorrowful when in any 22.
hing he is offended *l*, and walking *l Jer.* 31. 28.
umbly with him *m*. *m Mic.* 6. 8.

Q. 105. *What are the ſins forbidden* *n Pſ.* 141.
the firſt Commandment? *Eph.* 2. 12.

A. The ſins forbidden in the firſt *o Jer.* 2. 27.
Commandment, are, Atheiſme in 28.
enying, or not having a God *n*; *p Pſ.* 81. 11.
dolatry in having, or worſhiping *q Iſa.* 43. 22.
nore Gods than one, or any with, or *r Jer.* 4. 22.
n ſtead of the true God *o*, the not *ſ Jer.* 2. 32.
aving and avouching him for God, *t Act.* 17. 23.
nd our God *p*; the omiſſion or neg- *u Iſa.* 40. 18.
ct of any thing due to him requi- *w Pſ.* 15. 20.
ed in this Commandment *q*, igno- *x Deut.* 29.
ance *r*, forgetfulneſs, miſappre- 29.
enſions *t*, falſe opinions *u*, unwor- *y Tit.* 1. 16.
hy and wicked thoughts of him *w*, *z Rom.* 1. 30.
old and curious ſearch into his *a 2 Tim.* 3. 1.
ecrets *x*; all prophaneneſs *y*, hatred *b Phil.* 2. 21.
f God *z*, ſelf-love *a*, ſelf ſeeking *b*, *c 1 Joh.* 2. 15.
nd all other inordinate and immo- *d 1 Joh.* 4. 1.
erate ſetting of our mind, will, or *e Heb.* 3. 12.
ffections upon other things, and *f Gal.* 5. 20.
aking them off from him in whole *g Act.* 26. 9.
r in part *c*; vain credulity *d*, unbe- *h Pſ.* 78. 22.
eſe, hereſie *f*, misbelief *g*, diſtruſt *h*, *i Gen* 4. 13.
eſpair *i*, incorrigibleneſs *k*, inſen- *k Jer.* 5. 3.
bleneſs under judgments *l*, hard- *l Iſa* 42. 25.
eſs of heart *m*, pride *n*, pre- *m Rom.* 2. 5.
ſumption *n Jer.* 13. 15.

o Pſ.19.13. ſumption *o*, carnal ſecurity *p*, temp
p Zeph.1.12. ing of God *q*, uſing unlawful mea
q Mat.4.7. *r*, and truſting in lawful means
r Rom.3.8. carnal delights and joyes *t*, corrupt
ſ Jer.17.5. blind, and indiſcreet zeal *u*, luke
t 1 Tim.3.5. warmneſs *w*, & deadneſs in the thing
u Gal.4.17. of God *x*, eſtranging our ſelves, an
w Rev.3.16 apoſtatizing from God *y*, prayi
x Rev.3.1. or giving any religious worſhip
y Ezek.14.5 Saints, Angels, or any other cre
z Rom.10. tures *z*, all compacts, and conſultin
14,15. with the devil *a*, and hearkening to h
a Rev.20.6. ſuggeſtions *b*, making men the Lor
b Act.5.3. of our faith and conſcience *c*, ſlightin
c 2 Cor.1. and deſpiſing God, and his Com
24. mands *d*, reſiſting and grieving of h
d Deut.32, ſpirit *e*, diſcontent, and impatient
15. his diſpenſations, charging him fo
e Act.1.5 1. liſhly for the evils he inflicts on us
f Pſal.73. and aſcribing the praiſe of any goo
2,3,14,22. we either are, have, or can do,
g 1 Sam.6. fortune *g*, idols *h*, our ſelves *i*,
h Dan.5.23. any other creature *k*.
i Deut.8.17. Q. 106. *What are we eſpecial*
k Heb.1.16. *taught by theſe words* [before me
in the firſt Commandment?

A. Theſe words, *before me*, or b
fore my face, in the firſt Comman
ment, teach us, that God who ſeet
all things, takes ſpecial notice of
and is much diſpleaſed with the ſi

of having any other God; that so it may be an argument to dissuade from it, and to aggravate it as a most impudent provocation *l*: as also to perswade us to do, as in his sight, whatever we do in his service *m*.

Q. 107. *Which is the second commandment?*

A. The second Commandment is, *Thou shalt not make to thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth, thou shalt not bow down to them nor serve them: for I the Lord thy God, am a jealous God, visiting the iniquity of the Fathers upon the Children, unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me and keep my Commandments* *n*.

Q. 108. *What are the duties required in the second Commandment?*

A. The duties required in the second Commandment, are, the receiving, observing and keeping pure and intire all such religious worship and Ordinances as God hath instituted in his word *o*, particularly, Prayer and Thanksgiving in the name of Christ *p*, the reading, preaching,

l Ezek. 8. 5. *to the end.*
m 1 Chron. 38. 9.
n Exod. 20. 4, 5, 6.
o Deut. 32. 46, 47.
p Phil. 4. 6.

q Deut. 17. 18. Act. 10. 33. r. Mat 28. 29. ſMa. 18.15. t Eph. 4. 31. u Joel 2. 12 w Deu. 6. 13 x Iſa 19, 21. y Act. 17. 16 z Deut. 7. 5. a Num. 15. 39. b Deu. 13. 6 c Hoſ. 5. 11. d 1 King. 12. 33. e Deu. 13. 30, 32. ſ Deut. 13. 6 to 12. Revel. 2. 2. 14, 15. 20. Rev. 17. 12. g Deut. 4. 15. to 19. Act. 17. 29. Rom. 1. 21. 22, 23, 25. h Dan. 13, 18. Gal. 4. 8. i Exod. 32. 5, 8.

ing, and hearing the word q, the adminiſtration and receiving of the Sacraments r, Church government and diſcipline ſ, the Miniſtry and maintenance thereof t, religious faſting u, ſwearing by the name of God w; and vowing unto him x: as alſo the diſapproving, deteſting, oppoſing all falſe worſhip y; and according to each ones place and calling, removing it, and all monuments of idolatry z.

Q. 109. *What are the ſins forbidden in the ſecond commandment.*

A. The ſins forbidden in the ſecond Commandment, are, all deviſing a, counſelling b, commanding c, uſing d, and any ways approving any religious worſhip not inſtituted by God himſelf e: tollerating a falſe Religion f, the making any repreſentation of God, of all or of any of the three perſons either inwardly in our mind, or outwardly in any kind of Image or likeneſs of any creature whatſoever g, all worſhipping of it, or God in it, or by it i, the making of any repreſentation of feigned Deities, and all worſhip of them, or ſervice belonging to

them

them *l*, all ſuperſtitious devices *m*, corrupting the Worſhip of God *n*, adding to it, taking from it *o*, whether invented and taken up of our ſelves *p*, or received by tradition from others *q*, though under the title of antiquity *r*, cuſtom *ſ*, devotions *t*, good intent, or any other pretence whatſoever *u*, ſimony *w*, ſacriledge *x*, all neglect *y*, contempt *z*, hindering *a*, and oppoſing the Worſhip and Ordinances which God hath appointed *b*.

Q. 110. *What are the reaſons annexed to the ſecond Commandment, the more to inforce it?*

A. The reaſons annexed to the ſecond Commandment, the more to inforce it, contained in theſe words, [*For I the Lord thy God am a jealous God, viſiting the iniquities of the Fathers upon the Children unto the third and fourth generation of them that hate me, and ſhewing mercy unto thouſands, of them that love me and keep my Commandments, &c.*] are beſides Gods ſoveraignty over us, & propriety in us *c*, his fervent zeal for his own worſhip *d*, and his revengful indignation againſt all falſe worſhip, as being a ſpiritual whoredom *f*, accounting the breakers of this Commandment

l 1 *Kin.* 18. 26.
m Act. 17. 22.
n Mal. 1.7.
o Deut. 4.2.
p Pſ. 104.19
q Mat. 10.9
r 1 *Pet.* 1.18.
ſ Jer. 41.17
t Iſa. 65.3.
u 1 *Sam.* 15 21.
w Act. 8.18.
x Ro. 2.22.
y Ex. 4.24.
z Mat. 22.5
a Mal. 1.7.
b Act. 13. 43.
c Ex. 20.5.
d Pſ. 45.11.
e Ex. 34.13
f 1 *Cor.* 10. 20. 22.

q Deut. 17. 18. *Act.* 10. 33. *r. Mat* 28. 29. *ſMa.* 18. 15. *t Eph.* 4. 31. *u Joel* 2. 12 *w Deu.* 6. 13 *x Iſa* 19, 21. *y Act.* 17. 16 *z Deut.* 7. 5. *a Num.* 15. 39. *b Deu.* 13. 6 *c Hoſ.* 5. 11. *d* 1 *King.* 12. 33. *e Deu.* 13. 30, 32. *ſ Deut.* 13. 6 to 12. *Revel.* 2. 2. 14, 15. 20. *Rev.* 17. 12. *g Deut.* 4. 15. to 19. *Act.* 17. 29. *Rom.* 1. 21. 22. 3. 25. *h Dan.* 13, 18. *Gal.* 4. 8, *i Exod.* 32. 5, 8.

ing, and hearing the word *q*, the adminiſtration and receiving of the Sacraments *r*. Church government and diſcipline *ſ*, the Miniſtry and maintenance thereof *t*, religious faſting *u*, ſwearing by the name of God *w*; and vowing unto him *x*: as alſo the diſapproving, deteſting, oppoſing all falſe worſhip *y*; and according to each ones place and calling, removing it, and all monuments of idolatry *z*.

Q. 109. *What are the ſins forbididen in the ſecond commandment.*

A. The ſins forbidden in the ſecond Commandment, are, all deviſing *a*, counſelling *b*, commanding *c*, uſing *d*, and any ways approving any religious worſhip not inſtituted by God himſelf *e*: tollerating a falſe Religion *f*, the making any repreſentation of God, of all or of any of the three perſons either inwardly in our mind, or outwardly in any kind of Image or likeneſs of any creature whatſoever *g*. all worſhipping of it, or God in it, or by *i* the making of any repreſentation of feigned Deities, and all worſhip of them, or ſervice belonging to them

them *l*, all ſupertitious devices *m*, corrupting the Worſhip of God *n*, adding to it, taking from it *o*, whether invented and taken up of our ſelves *p*, or received by tradition from others *q*, though under the title of antiquity *r*, cuſtom *ſ*, devotions *t*, good intent, or any other pretence whatſoever *u*, ſimony *w*, ſacriledge *x*, all neglect *y*, contempt *z*, hindering *a*, and oppoſing the Worſhip and Ordinances which God hath appointed *b*.

Q. 110. *What are the reaſons annexed to the ſecond Commandment, the more to inforce it?*

A. The reaſons annexed to the ſecond Commandment, the more to inforce it, contained in theſe words, [*For I the Lord thy God am a jealous God, viſiting the iniquities of the Fathers upon the Children unto the third and fourth generation of them that hate me, and ſhewing mercy unto thouſands, of them that love me and keep my Commandments, &c.*] are beſides Gods ſoveraignty over us, & propriety in us *c*, his fervent zeal for his own worſhip *d*, and his revengful indignation againſt all falſe worſhip, as being a ſpiritual whoredom *f*, accounting the breakers of this Commandment

l 1 *Kin.* 18. 26.
m *Act.* 17. 22.
n *Mal.* 1.7.
o *Deut.* 4.2.
p *Pſ.* 104.19
q *Mat.* 10.9
r 1 *Pet.* 1.18.
ſ *Jer.* 41.17
t *Iſa.* 65.3.
u 1 *Sam.* 15 21.
w *Act.* 8.18.
x *Ro.* 2.22.
y *Ex.* 4.24.
z *Mat.* 22.5
a *Mal.* 1.7.
b *Act.* 13. 43.
c *Ex.* 20.5.
d *Pſ.* 45.11.
e *Ex.* 34.13
f 1 *Cor.* 10 20. 22.

such as hate him, & threatning to pu-
g Hoſ.2.27. niſh them unto divers generations *g*
and eſteeming the obſervers of it ſuch
as love him, and keep his Com-
mandments and promiſing mercy to
h Deu.5.39. them unto many generations, *h*.

Q. 111. *Which is the third Commandment?*

A. The third Commandment is
[*Thou ſhalt not take the Name of the*
i Ex. 20.7. *Lord thy God in vain: for the Lord*
k Mat.6.9. *will not hold him guiltleſs that tak-*
l Mal.1.14 *eth his Name in vain i.*]
m Pſ.138.2. Q. 112. *What is required in the*
n 1 Cor.11. *third Commandment?*
24, 26, 28. A. The third Commandment re-
o Tim. 2. 8. quires, that the Name of God, his
p Jer. 4. 2. titles, attributes *k*, ordinances *l*, the
q Eccl. 5.3. word *m*, Sacraments *n*, prayer *o*, oaths *p*,
r Act. 1. 2. vows *q*, his lots *r*, his works *ſ*, & whatſo-
ſ Job 16.24 ever elſe there is whereby he makes
t Mal.3.16 himſelf known, be holily and reve-
u Pſal. 8. rently uſed in thought *t*, meditation
to the end. *u*, word *w*, writing *x*, by an holy pro-
w Col.3.17. feſſion *y*, and anſwerable converſati-
x P.102.18 on *z*, to the Glory of God *a*, and the
y Pet. 3.15. good of our ſelves *b*, and others *c*.
z Phil.1.27 Q. 113. *What are the ſins forbidden*
a 1 Cor.10. *in the third Commandment?*
35. A. The ſins forbidden in the third
b Jer 32.35 Commandment, are, the not uſing
c 1 Pet.2.12

f Gods name as is required *d*, & the
puſe of it, in an ignorant *e*, vain *f*,
reverent, profane *g*, ſuperſtitious *h*,
r wicked mentioning, or otherwiſe
ing his titles, attributes *i*, ordinan-
es *k*, or works *l*, by blaſphemy *m*,
erjury *n*, all ſinful curſings *o*, oaths *p*,
ows *q*, and lots *r*, violating of our
aths and vows, if lawful *ſ*, and
lfilling them, if of things unlaw-
l *t*, murmuring and quarrelling at *u*,
rious prying into *w*, and miſapply-
g of Gods decrees *x*, and provi-
ences *y*, miſinterpreting *z*, miſap-
lying *a*, or any way perverting the
ord, or any part of it *b*, to profane
ſts *c*, curious or unprofitable que-
ions, vain janglins, or the main-
ining of falſe doctrines *d*, abuſing
the creatures, or any thing contai-
ed under the Name of God, to
harms, or ſinful luſts and practi-
es *f*, the maligning *g*, ſcorning *h*,
eviling *i*, or any wayes oppoſing of
Gods truth, grace, and wayes *k*,
aking profeſſion of Religion in hy-
ocriſie, or for ſiniſter ends *l*, being

d Mat. 2.2.
e Act. 17.28
f Pro. 50.9
g Mal. 1.6.
h 1 *Sam.* 4
4, 5.
i 2 *Kings*
18.30, 35.
k Pſ. 50.16.
l. Iſa. 5.11.
m 2 *Kings*
19. 22.
n Zech. 8.17
o 1 *Sam.* 27
42.
p Jer. 5. 7.
q Deut. 23.
18.
r Eſth. 3.7.
ſ Pſ. 24. 4.
t Mat. 6.26
u Rom. 3.14
w Deut. 29.
19.
x Rom. 3.5.
y Eccl. 8.11
z Mat. 5.21

a Ezek. 13.22. *b* 2 *Pet.* 3.16. *c Iſa.* 22.13. *d.* 1 *Tim.* 1.4, 6, 7. *e Deut.* 18.11, 12, 13, 14. *Act.* 19. 2 *Tim.* 1.3, 4. *Rom.* 13.13, 14. *Jude v.* 4. *g. Acts* 3.4, 5. *h. Pſal.* 1.1. *i.* 1 *Pet.* 4.4. *k. Act.* 13.45, 50. 2 *Tim.* 3.5.

m Mat 8.38 ashamed of it *m*, or a shame to it
n Psa. 73.14. by uncomfortable *n*, unwise *o*, un-
o 1 *Cor.* 6.5. fruitful *p*, and offensive walkings *q*,
p Isa. 5. 4. or backsliding from it *r*.
q Rom. 3.23
r Gal. 3.31.3

Q. 114. *What reasons are annexed to the third Commandment?*

A. The reasons annexed to the third Commandment in these words [*The Lord thy God*] and [*For the Lord will not hold him giltless that taketh his Name in vain* *f*,] are because he is the Lord and our God, and therefore his name is not to be profaned,

f Exo. 20.7

t Lev. 19.12. or any way abused by us *t*, especially, because he is so far from acquitting and sparing the transgressours of this Commandment, as that he will not suffer them to escape his

u Ezek. 36. 21, 22, 23. righteous judgment *u*, albeit many such escape the Censure and punishment of men *w*.

w 1 *Sam.* 2. 12. *to* 24.

Q. 115. *Which is the fourth Commandment?*

A. The fourth Commandment is [*Remember the Sabbath day to keep it holy: six dayes shalt thou labour and do all thy work, but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work, thou, nor thy Son, nor thy Daughter, thy Man Servant, nor thy Maid Servant, nor thy Cattel, nor thy Stranger that is within thy*

thy gates: For in six dayes the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath day, and hallowed it x.]

x *Exod.* 20. 8, 9, 10, 11.

Q. 116. *What is required in the fourth Commandment?*

A. The fourth Commandment requireth of all men the sanctifying or keeping holy to God such set time as he hath appointed in his Word; expressly one whole day in seven, which was the seventh from the beginning of the World to the Resurrection of Christ, and the first day of the week ever since, and so to continue to the end of the World, which is the Christian Sabbath *y*, and in the New Testament called the Lords day *z*.

y Deu. 5. 12
z Rev. 1. 10

Q. 117. *How is the Sabbath or Lords day to be Sanctified?*

A. The Sabbath or Lords day is to be Sanctified, by an holy resting all the day *a*, not only from such works as are at all times sinful, but even from such worldly imployments and recreations as are on other days lawful *b*, and making it our delight to spend the whole time (except so much of it as is to be taken up in works of necessity and mercy *c*) in

a Exod. 20. 8, 10.
b Exod. 16. 29, *to* 28.
c Mat. 12. 10, *to* 13.

the publick and private exercises of
d Isa. 58. 13 Gods worship *d*, and to that end we
Act. 20. 7. are to prepare our hearts, and with
Isa. 66. 23. such fore-sight, diligence and moderation to dispose, and seasonably to dispatch our worldly business, that we may be the more free and fit for
e Ex. 20. 8. the duties of that day *e*.

Q. 118. *Why is the charge of keeping the Sabbath more specially directed to governours of Families and other superiours?*

A. The charge of keeping the Sabbath is more specially directed to governours of Families and other superiours, because they are bound not only to keep it themselves, but to see that it be observed by all those that are under their charge, & because they are prone oft times to hinder them
f Ex. 20. 10 by imployments of their own *f*.
Jer. 17. 20, 21, 22. Q. 119. *What are the sins forbidden in the fourth Commandment?*

A. The sins forbidden in the fourth Commandment, are, all omissions of
g Ezek. 22. 26. the duties required *g*, all careless, negligent, and unprofitable performing
h Act. 20. 7. of them, and being weary of them *h*, all profaning the day by idleness, and
i Ezek. 23. 38. doing that which is in it self sinful *i*, and by all needless works, words

and

and thoughts about our worldly imployments and recreations *k*. *k Jer.* 17. 14.

Q. 120. *What are the reaſons annexed to the fourth Commandment, the more to inforce it.* *Iſa.* 58. 13.

A. The Reaſons annexed to the fourth Commandment, the more to enforce it, are taken from the equity of it, God allowing us ſix days of ſeven for our own affaires, and reſerving but one for himſelf, in theſe words, [*Six dayes ſhalt thou labour and do all thy work l.*] from Gods challenging a ſpecial propriety in that day, [*The ſeventh day is the Sabbath of the Lord thy God m,*] from the example of God, who in ſix *days made Heaven and Earth, the Sea, and all that in them is, and reſted the ſeventh day,* and from that bleſſing which God put upon that day, not only in ſanctifying it to be a day for his ſervice, but in ordaining it to be a means of bleſſing to us in our ſanctifying it: [*Wherefore the Lord bleſſed the Sabbath day and hallowed it n.*] *l Ex.* 20.9. *m Ex.* 20. 10. *n Ex.* 20. 11

Q. 121. *Why is the word* Remember *ſet in the beginning of the fourth commandment?*

A. The word *Remember* is ſet in the beginning of the fourth Command-

ment *o*, partly because of the great benefit of remembring it: we being thereby helped in our preparation to keep it *p*, and in keeping it, better to keep all the rest of the Commandments *q*, and to continue a thankful remembrance of the two great benefits of Creation and Redemption which contain a short abrigment of Religion *r*, and partly because we are very ready to forget it *s*, for that there is less light of nature for it, and yet it restraineth our natural liberty in things at other times lawful *u*, that it cometh but once in seven dayes, and many worldly businesses come betweer, and too often take off our minds from thinking of it, either to prepare for it, or to sanctifie it, *w*, & that Sathan with his instruments, much labour to blot out the glory and even the memory of it, to bring in all irreligion and impiety *x*.

e *Ex.*20.8.
p *Ex.*16.23 *Luk.*23.54.
q *Psal.* 92. *title with v.* 13, 14.
r *Gen.*2.2,3
s *Eze.*20.26
t *Neh.*9.14
u *Ex.*34.31
w *Deut.*54. 14, 15.
x *Lam.*1.7.

Q. 122. *What is the sum of the sixth Commandments which contain our duty to man?*

A. The sum of the six Commandments, which contain our duty to man, is to love our neighbour as our selves *y*, and to do to others what we would have them do to us *z*.

y *Mat.*22.19
z *Mat.*7.12

Q. 123.

Q. 123. *Which is the fifth Commandment?*

A. The fifth Commandment is, [*Honour thy Father and Mother, that thy dayes may be long upon the Land which the Lord thy God giveth thee a.*]

Q. 124. *Who are ment by Father & Mother, in the fifth Commandment?*

A. By Father and Mother, in the fifth Commandment, are meant not only natural Parents *b*, but all ſuperiours in age *c*, and gifts *d*, and eſpecially ſuch as by Gods Ordinance are over us in place of Authority, whether in family *e*, Church *f*, or Common-wealth *g*.

Q. 125. *Why are Superiours ſtyled Father and Mother?*

A. Superiours are ſtyled Father & Mother, both to teach them in all duties towards their Inferiours, like natural Parents, to expreſs love and tenderneſs to them, according to their ſeveral relations *h*, and to work inferiours to a greater willingneſs and chearfulneſs in perſorming their duties to their ſuperiours as to their parents *i*.

Q. 126. *What is the general ſcope of the fifth Commandment?*

A. the general ſcope of the fifth

a Ex. 20. 12

b Prov. 23 22, 25.
c 1 Tim. 5. 1.
d Gen. 4. 20
e 2 Kin. 5. 13
f Kin. 2. 12
g Iſa. 49. 23

h Eph. 6. 4.

i 1 Cor. 4. 14, 15, 16.

Commandment is the performance
*k Eph.*5.21 of thoſe duties which we mutually
l Mal. 1.6. owe in our ſeveral relations, as In-
*m Prov.*31. feriours, Superiours, Equals *k*.
28. Q. 127. *What is the Honour that*
n Le. 19.32 *Inferiours owe to their Superi-*
o 2*Tim.*2.1 *ours?*
*p Heb.*13.7 *A.* The Honour which Inferiours
*q Eph.*6.12 owe to their Superiours is, all due re-
*r Heb.*12.9 verence in heart *l*, word *m*, and beha-
ſ Tit. 2.9. viour *n*, prayer and thanksgiving for
t 1 *Sam.* 26 them *o*, imitating of their virtues and
15, 16. graces *p*, willing obedience to their
u Mat. 22. lawful commands, and counſels *q*,
21. due ſubmiſſion to their corrections
w 1 *Pet.* 2. fidelity to *ſ*, defence *t*, and maintai-
18. nance of their perſons and authority,
Pro. 23.22. according to their ſeveral ranks and
*x Pſal.*127. the nature of their places *u*, bearing
3, 4, 5. with their infermities, and covering
y Mat. 15. them in love *w*, that ſo they may be
4, 5, 6. an honour to them and to their go-
*z Num.*11. vernment *x*.
28, 29. Q. 128. *What are the ſins of Infe-*
a 1*Sam.*8.7 *riours againſt their Superiours?*
b 2 *Sam,* 15 *A.* The ſins of Inferiours againſt
1. *to* 12. their Superiours, are, all neglect of
c Exod. 21. the duties required toward them *y*,
15. envying at *z*, contempt of *a*, and
d 1 *Sam.*10 Rebellion *b*, againſt their perſons *c*,
27. and places *d*, in their lawful coun-

ſels

ſels *e*, commands and corrections *f*, curſing, mocking *g*, and all ſuch refractory and ſcandalous carriage, as proves a ſhame and diſhonour to them and their government *h*.

Q. 129. *What is required of Superiours towards their Inferiours?*

A. It is required of Superiours according to that power they receive from God, and that relation wherein they ſtand, to love *i*, pray for *k*, and bleſs their Inferiours *l*, to inſtruct *m*, counſel, and admoniſh them *n*, countenancing *o*, commending *p*, and rewarding ſuch as do well *q* diſcountenancing *r*, reproving and chaſtning ſuch as do ill *ſ*, protecting *t*, and providing for them all things neceſſary for ſoul *u*, and body *w*, and by grave, wiſe, holy, and exemplary carriage, to procure glory to God *x*, honour to themſelves *y*, and ſo to preſerve that Authority which God hath put upon them *z*.

Q. 130. *What are the ſins of Superiours?*

A. The ſins of Superiours are, beſide the neglect of the duties requir'd of them *a*, an inordinate ſeeking of themſelves *b*, their own glory *c*, eaſe, profit, or pleaſure *d*, commanding things

e 1 *Sam.* 2. 25.
f *Deut.* 21. 18.
g *Pro.* 30. 11
h *Pro.* 19. 26
i *Col.* 3. 19.
k *Job.* 1. 5.
l *Heb.* 7. 7.
m *Deu.* 6. 6.
n *Eph.* 6. 4.
o 1 *Pet.* 3. 7.
p 1 *Pet.* 2. 14
q *Eſt.* 6. 3.
r *Rom.* 13. 3
ſ *Pro.* 29. 15
t *Job.* 29. 12
u *Eph.* 6. 4.
w 1 *Tim.* 5. 8
x 1 *Tim.* 4. 12.
y 1 *King.* 3. 28.
z *Tit.* 2. 15.
a *Ez.* 34. 2.
b *Phil.* 2. 21
c *Joh.* 5. 14.
d *Iſa.* 56. 11

things unlawful *e*, or not in the power of inferiours to perform *f*, counselling *g*, encouraging *h*, or favouring them in that which is evil *i*, diſſwading, diſcouraging or diſcountenancing them in that which is good *k*, correcting them unduly *l*, careleſly expoſing, or leaving them to wrong temptation and danger *m*, provoking them to wrath *n*, or any way diſhonouring themſelves or leſſening their Authority, by an unjuſt indiſcreet, rigorous or remiſs behavour *o*.

e Deut. 3.4.
f Ex. 5.10.
g Mat. 14. 18.
h Sa. 13.28.
i 1 Sam. 3. 13.
k Joh. 7.46
l 1 Pet. 2.18
m Gen. 38. 26.
n Eph. 6.4.
o Gen. 9.21.

Q. 131. *What are the duties of equals?*

A. The duties of equals are to regard the dignity and worth of each other *p*, in giving honour to go one before another *q*, and to rejoyce in each other gifts and advancement as in their own *r*.

p 1 Pet. 2.7.
q Rom. 12.1, 10.
r Rom. 12.15

Q. 132. *What are the ſins of equals?*

A. The ſins of equals are, beſide the neglect of the duties required *ſ*, the undervaluing of the worth *t*, envying the gifts *u*, grieving at the advancement or proſperity one of another *w*, and uſurping preeminence one over another *x*.

ſ Rom. 23.8.
t 2 Tim. 3.3.
u Act. 7. 9.
w Num. 13. 2.
x 3 Joh. 5.9

Q. 133. *What is the reaſon annexed to the fifth Commandment, the more to enforce it?*

A. The

A. The reaſon annexed to the fifth Commandment in theſe words, [*That thy dayes may be long upon the Land which the Lord thy God giveth thee, y,*] is an expreſs promiſe of long life and proſperity, as far as it ſhall ſerve for Gods glory, and their own good, to all ſuch as keep this Commandment *z*,

Q. 134. *Which is the ſixth Commandment?*

A. The ſixth Commandment is, [*Thou ſhalt not kill a*]

Q. 135. *What are the duties required in the ſixth Commandment?*

A. The duties required in the ſixth Commandment are all careful ſtudies and lawful indeavours to preſerve the life of our ſelves *b*, and others *c*, by reſiſting all thoughts and purpoſes *d*, ſubduing all paſſions *e*, and avoiding all occaſions *f*, temptations *g*, and practices which tend to the unjuſt taking away the life of any *h*, by juſt defence thereof againſt violence *i*, patience bearing of the hand of God *k*, quietneſs of mind *l*, chearfulneſs of ſpirit *m*, a ſober uſe of meat *n*, drink *o*, phyſick *p*, ſleep *q*, labour *r*, and recreation *ſ*, by charitable thoughts, *t*, love *u*, compaſſion *w*,

y *Ex.*20.12
z *Deu.*5.16.
a *Ex.*20.13
b *Eph.*5.28
c 1 *Kings* 18.4.
d *Jer.*16.15
e *Eph.*4.16
f 2 *Sam.* 2. 22.
g *Mat.* 4.6.
h 1 *Sam.*24. 12.
i *Pſ.* 82. 4.
k *Jam.* 5.7.
l 1 *Theſ.*4.12
m *Pro.*17.22
n *Pro.* 15. 26, 27.
o 1 *Tim.*5.23
p *Iſa.*38.21
q *Pſ.*127.2.
r *Eccl.*5.12.
ſ *Eccl.* 3.4.
t *Sam.*19.4.
u *Ro.*13.10.
w *Lu.*10.33

meek

meekneſs, gentleneſs, kindneſs *x*, peaceable *y*, mild and courteous ſpeeches, and behaviour *z*, forbearance, readineſs to be reconciled, patient forbearing and forgiving injuries and requiting good for evil *a*, comforting and ſuccouring the diſtreſſed, and protecting and defending the innocent *b*.

Q. 136. *What are the ſins forbidden in the ſixth Commandment?*

A. The ſins forbidden in the ſixth Commandment are, all taking away the life of our ſelves *c*, or of others *d*, except in caſe of publick juſtice *e*, lawful War *f*, or neceſſary defence *g*, the neglecting or withdrawing the lawful and neceſſary means of preſervation of life *h*, ſinful anger *i*, hatred *k*, envy *l*, deſire of revenge *m*, all exceſſive paſſions *n*, diſtracting cares *o*, immoderate uſe of meat, drink *p*, labour *q*, and recreations *r*, provoking words *ſ*, oppreſſion *t*, quarrelling *u*, ſtriking, wounding *w*, and whatſoever elſe tends to the deſtruction of the life of any *x*.

Q. 137. *Which is the ſeventh Commandment?*

A. The ſeventh Commandment is, [*Thou ſhalt not commit adultery. y,*]

Q. 138

x Col. 3.12
y Eph. 3.17
z 1 *Pet.* 3. 8, 9, 10, 11.
a Mat. 5. 24
b 1 *Theſ.* 5. 14.
c Act. 16.28
d Gen. 9. 5.
e Num. 35. 32, 33.
f Jer. 48. *to* *Deut.* 20. 9.
g Ex. 22. 2.
h Mat. 25. 42, 43.
i Mat. 5. 22
k 1 *Joh.* 3. 15
l Pro. 14. 30
m Ro. 12. 19
n Eph. 4. 31
o Mat. 6. 31
p Lu. 21. 34
q Ecc. 12. 2
r Iſa. 5. 12.
ſ Pro. 15. 1.
t Eze. 18. 18
u Gal. 5. 15.
w Nu. 35. 16
x Ex. 21. 18
y Ex. 20. 14

Q. 138. *What are the duties required in the ſeventh Commandment?*

A. The duties required in the ſeventh Commandment, are, Chaſtity, in body, mind, affections *z*, words *a*, behaviour *b*, & the preſervation of it in our ſelves and others *c*, watchfulneſs over the eyes, and all the ſenſes *d*, temperance *e*, keeping of chaſt company *f*, modeſty in apparel *g*, marriage by thoſe that have not the gift of continency *h*, conjugal love *i*, and cohabitation *k*, diligent labour in our callings *l*, ſhunning all occaſions of uncleanneſs, and reſiſting temptations thereunto *m*.

z 1 *Theſ.* 4. 4
a *Col.* 4. 6.
b 1 *Pet.* 3. 2
c 1 *Cor.* 7. 2
d *Job.* 31. 2.
e *Act.* 24. 24
f *Pro.* 2. 16.
g 2 *Tim.* 2. 9
h 1 *Cor.* 7. 2
i *Pro.* 5. 19.
k 1 *Pet.* 3. 7.
l *Pro.* 31. 12
m *Pro.* 5. 8.

Q. 139. *What are the ſins forbidden in the ſeventh Commandment?*

A. The ſins forbidden in the ſeventh Commandment, beſides the neglect of the duties required *n*, are adultery, fornications *o*, rape inceſt *p*, ſodomy, and all unnatural luſts *q*, all unclean imaginations, thoughts, purpoſes and affections *r*, all corrupt or filthy communications, or liſtening thereto *ſ*, wanton looks *t*, impudent or light behaviour: immodeſt apparel *u*, prohibiting of lawful *w*, and diſpenſing with unlawful marriages *x*, allowing, tolerating, keeping of ſtews

n *Pro.* 5. 7.
o *Heb.* 13. 4
p 2 *Sam.* 13. 14.
q *Rom.* 1. 24.
r *Mat* 5. 28
Col. 3. 5.
ſ *Eph.* 5. 3.
t *Iſa.* 3. 16.
u *Pro.* 7. 10.
w *Tim.* 4. 3.
x *Liv.* 18. 1.

y 1 *King*. 15 12. *z Mat*. 19. 10, 11. *a* 1 *Cor*. 7. 7. *b Mal*. 2. 14. *c Mat*. 4. 32. *d* 1 *Cor*. 7. 12 *e Ezek*. 16. 49. *f Ge*. 39. 10. *g Eph*. 5. 4. *h* 2 *Ki*. 5. 30. *i Ex*. 20. 15 *k Ps*. 15. 2. *l Rom*. 13. 7. *m Lev*. 6. 2. *n Lu*. 6. 30. *o* 1 *Tim*. 6. 6. *p* 1 *Tim*. 5. 8.

stews, & resorting to them *y*, intan-ling vows of single life *z*, undue d-lay of marriage *a*, having more wiv-or husbands than one, at the sam-time *b*, unjust divorce *c*, or desert-on *d*, idleness, gluttony, drunken-ness *e*, unchast company *f*, lacivious Songs, Books, Pictures, Dancings, Stage-Playes *g*, and all other provoca-tions to, or acts of uncleanness ei-ther in our selves or others *h*.

Q. 140. *Which is the Eighth Com-mandment?*

A. The eighth Commandment is, [*Thou shalt not steal i.*]

Q. 141. *What are the duties requi-red in the eight Commandment?*

A. The duties required in the eighth Commandment are, truth, faithful-ness and justice in contracts, and com-merce between man and man *k*, ren-dering to every one his due *l*, restitu-tution of goods unlawfully detained from the right owners thereof *m*, giv-ing and lending freely, according to our abilities, and the necessities of others *n*, moderation of our judg-ments wills, and affections, concer-ning worldly goods *o*, a provident care and study to get *p*, keep, use and dispose those things which are ne-cessary

ceſſary and convenient for the ſuſ-
tentation of our nature, and ſuteable
to our condition *q*, a lawful calling *r*, *q Pro.* 27.23
& diligence in it *ſ*, frugality *t*, avoid- *r* 1 *Cor.* 7.10.
ing unneceſſary law ſuits *u*, and ſure- *ſ Eph.* 2.28.
tyſhip, or other like ingagements *w*, *t Joh.* 6.12.
and an endeavour by all juſt, and *u* 1 *Cor.* 6.1
lawful means, to procure, preſerve *w Pro.* 6.1.
and further the weal and outward
eſtate of others as well as our own *x*. *x Lev.* 15.
35. *y Jam.* 2.25

Q. 142. *What are the ſins forbidden in the eighth Commandment?*

A. The ſins forbidden in the eighth Commandment, beſide, the neglect of the duties required *y*, are theſe *z*, robbery *a*, man-ſtealing *b*, and receiving any thing that is ſtolen *c*, fraudulent dealing *d*, falſe weights & meaſures *e*, removing land marks *f*, injuſtice and unfaithfulneſs in contracts between man and man *g*, or in matters of truſt *h*, oppreſſion *i*, extortion *k*, uſury *l*, bribery *m*, vexatious law-ſuits *n*, unjuſt incloſures, and depopulations *o*, ingroſſing commodities to enhance the price *p*, unlawful callings *q*, and all other unjuſt or ſinful wayes of taking, or withholding from our Neighbour *m Joh.* 15. 34. *n* 1 *Cor.* 6. 6, 7, 8. *Prov.* 3. 29, 30. *o Iſa.* 5. 8. *Mic.* 2. 2. *p Prov.* 11. 26. *q Act.* 19. 19, 24, 25.

z Eph. 4.28
a Pſ. 62.10.
b 1 *Tim.* 1.10.
c Pro. 29.24
d 1 *Theſ.* 4.6
e Pro. 11.1.
f Deu. 19.14
g Amos 8.5.
h Luk. 16.
10, 12.
i Ez. 22.29
Lev. 25.17.
k Mat. 22.
25.
Ex. 22.12.
l Pſ. 15.5.

what

what belonges to him, or of enriching
r Joh. 20. 19 our ſelves *r*, covetouſneſs *ſ*, inordi-
ſ Lu. 12. 15. nate prizing and affecting worldly
t 1 *Tim.* 5. 3. goods *t*, diſtruſtful and diſtracting
u Mat. 6. 25 cares and ſtudies in getting, keeping
w Pſ. 73. 3. and uſing them *u*, envying at the proſ-
x 2 *Theſ.* 3. perity of others *w*, as likewiſe idle-
11. neſs *x*, prodigality, waſtful gaiming,
Prov. 18. 9. and all other ways whereby we do
unduly prejudice our own outward
y Prov. 21. eſtate *y*, and defrauding our ſelves
17. of the due uſe and comfort of that
z Eccl. 4. 8. eſtate which God hath given us *z*.

Q. 143. *Which is the nineth Commandment?*

A. The nineth Commandment is, [*Thou ſhalt not bear falſe witneſs a-*
a Exod. 20. *gainſt thy Neighbour, a.*]
16. Q. 144. *What are the duties requi-*
b Zech. 8. 16 *red in the nineth Commandment?*
c 3 *Joh. v.* 12 *A.* The duties required in the ninth
d Pro. 31. 8. Commandment are, the preſerving
e Pſ. 15. 2. & promoting of truth between man
f 2 *Chro.* 19. and man *b*, and the good name of our
9. *g* 1 *Sam.* Neighbours as well as our own *c*, ap-
19. 4, 5. pearing, and ſtanding for *d*, and from
h Joſh. 7. 19 the heart *e*, ſincerely *f*, freely *g*, clear-
i 2 *Sam.* 14. ly *h*, and fully *i*, ſpeaking the truth
18. 20. and only the truth in matters of judg-
k Le. 19. 15. ment and juſtice *k*, and in all other
l 2 *Cor.* 1. 17. things whatſoever *l*, a charitable
eſteem

eſteem of our Neighbours *m*, loving
deſiring and rejoycing their good
name *n*, ſorrowing for *o*, and covering
of their infermities *p*, freely acknow-
ledging their gifts and graces *q*, de-
fending their innocency *r*, a ready
receiving of a good report *ſ*, and un-
willingneſs to admit of an evil re-
port concerning them *t*, diſcouraging
tale-bearers *u*, flatterers *w*, and ſlan-
derers *x*, love and care of our own
good name, and defending it when
need requireth *y*, keeping of lawful
promiſes *z*, ſtudying and practiſing
of whatſoever things are true, ho-
neſt, lovely, and of good report, *a*

m *Heb.*6.9.
1 *Cor.* 13.6
n *Rom.* 1.8.
o 2 *Cor.*2.4.
p *Prov.*12.9
q 1 *Cor.*1.4.
r 1 *Sam.*12. 14.
ſ 1 *Cor.*13.6
t *Pſal.*15.3.
u *Prov.* 25. 23. *Pro.*26. 24, 25.
x *Pſ.*101.5
y *Pro.*14.5.
z *Pſal.*1.4.
a *Phil.*4.8.

Q. 145. *What are the ſins forbidden in the nineth Commandment?*

A. The ſins forbidden in the ninth Commandment are, all prejudicing the truth and the good name of our neighbours as well as our own *b*, eſpecially in publick judicature *c*, giving falſe evidence *d*, ſuborning falſe witneſſeſe, wittingly appearing and pleading for an evil cauſe, outfacing and over bearing the truth *f*, paſſing unjuſt ſentence *g*, calling evil good, and good evil, rewarding the wicked according to the work of the righteous, and the righteous according to the work

b 1 *Sam.*17 28.
c *Lev.*19.15
d *Pro.*19.5.
e *Act.*5.13.
f *Jer.* 9. 3.
g 1 *King.* 21.9. *to* 14.

h Isa. 15.23 works of the wicked *h*, forgery *i*, co
i Ps. 119.69. cealing the truth, undue silence
k Lev. 5. 1. a just cause *k*, and holding our pea
l 1 *Kin.* 5.6. when iniquity calleth either for a r
m Isa. 59.4. proof from our selves *l*, or complai
n Pr. 19 11 to others *m*, speaking the truth unse
o 1 *Sam.* 12. sonably *n*, or maliciously to a wron
9, 10. end *o*, or perverting it to a wron
p Ps. 56. 6. meaning *p*, or in doubtful and equi
q Gen. 3. 5. vocal expressions to the prejudice o
r Isa. 59. 3. truth or justice *q*, speaking untruth
s Lev. 19. 11. lying *s*, slandring *t*, backbiting *u*, de
t Ps. 50.20. tracting *w*, tale-bearing *x*, whispe
u Ps. 15. 3. ring *y*, scoffing *z*, reviling *a*, rash
w Jam. 4.11 harsh *c*, and partial censuring *d*, mis
x Le. 19. 19. construing intentions, words and act
y Ro. 1. 29. ons *e*, flattering *f*, vain glorious bost
z Gen. 21.6 ing *g*, thinking or speaking too high
a 1 *Cor.* 6. ly or to meanly of our selves or o
10. thers *h*, denying the gift, and grace
b Mat. 7.1. of God *i*, aggravating smaller faults
c Act. 28.4. hiding, excusing, or extenuating o
d Rom. 2.1. sins when called to a free confession *l*,
e Neh. 6.6. unnecessary discovering of infirmi-
f Ps. 12. 2. ties *m*, raising false rumours *n*, recei-
g 2 *Tim.* 3.2. ving and countenancing evil-reports *o*
h Luk. 18 9. and stopping our ears against just de-

Rom. 12.16. 1 *Cor.* 4. 4. *Act.* 12. 22. *Exod.* 4. 10, 11, 12, 13, 14. *i Joh.* 4. 6. *k Mat.* 7.3,4,5. *l Prov.* 28.13. *Gen.* 4. 9. *m Gen.* 9. 22. *Prov.* 25. 9, 10. *n Exod.* 23.1. *o Prov.* 29. 12.

fence

nce *p*, evil ſuſpition *q*, envying *p Act.* 7.56.
r grieving at the deſerved credit of *q* 1 *Cor.* 13.3
y *r*, endeavouring or deſiring to *r Num.* 11.
mpair it *ſ*, rejoycing in their diſ- 29.
race and infamy *t*, ſcornful con- *ſ Ezra* 4.11.
empt *u*, fond admiration *w*, breach *t Jer.* 48.27
flawful promiſes *x*, neglecting ſuch *u Pſ.* 35.15.
hings as are of good report *y*, & pra- *w Ju. v.* 16.
tiſing or not avoiding our ſelves, or *x Rom.* 1.32
ot hindring, what we can in others *y* 1 *Sam.* 2.14
uch things as procure an ill name *z*. *z* 2 *Sa.* 12.13

Q. 146. *Which is the tenth Commandment?*

A. The tenth Commandment is, [*Thou ſhalt not covet thy Neighbours Houſe, thou ſhalt not covet thy Neighbours Wife, nor his man Servant, nor his maid Servant, nor his Ox nor his Aſs, nor any thing that is thy Neighbours a.*] *a Ex.* 10.17

Q. 147. *What are the duties required in the tenth Commandment?*

A. The duties required in the tenth Commandment are, ſuch a full contentment with our own condition *b*, *b Heb.* 13.5.
and ſuch a charitable frame of the whole ſoul towards our neighbour, as that all our inward motions and affections touching him tend unto, and further all that good which is his *c*. *c Joh.* 31.29.

Q. 148. *What are the ſins forbidden* *Rom.* 12.15
in the tenth Commandment?

A. The

A. The sins forbidden in the tenth Commandment are, discontentment with our own estate *d*, envying *e*, and grieving at the good of our Neighbours *f*, together with all inordinate motions and affections to any thing that is his *g*.

c E
d L[illegible]g.11.
[illegible]
e Gal.5.26.
f Ps.112.9.
g Rom. 7.7.

Q. 149. *Is any man able perfectly to keep the Commandments of God?*

A. No man is able either of himself *h*, or by any grace receiv'd in this life, perfectly to keep the Commandments of God *i*, but doth daily break them in thought *k*, word, and deed *l*.

h Jam. 3.2.
Joh. 15. 5.
l Eccl.7.20
k Gen. 6. 5.
l Rom. 3. 9.

Q. 150. *Are all transgressions of the Law of God equally hanous in themselves and in the sight of God?*

A. All transgressions of the Law of God are not equally hanous: but some sins in themselves, and by reason of several aggravations, are more hanous in the sight of God than others *m*.

m Joh. 19. 11.

Q. 151. *What are those aggravations which make some sins more hanous than others?*

n Jer. 2. 8.
o Job 22.7.
p 1 Kin.11.4
q 2Sam.12. 14.
r Jam.4.17
s Jer.5.4,5.
t 2Sam.12. 7, 8, 9.

A. Sins receive their aggravations from the persons offending *n*, if they be of riper age *o*, greater experience or grace *p*, eminent for profession *q*, gifts *r*, peace *s*, office *t*, guides to others

hers *u*, and whoſe example is like-
to be followed by others *w*.
From the parties offended *x*, if im-
ediately againſt God *y*, his attri-
utes *z*, and worſhip *a*, againſt Chriſt
nd his grace *b*, the holy Spirit *c*, his
itneſs *d*, and working *e*, againſt ſu-
eriours men of eminency *f*, and ſuch
s we ſtand eſpecially related and en-
aged untog, againſt any of the Saints
particularly weak brethren *i*, the
uls of them or any other *k*, and the
ommon good of all or many *l*
From the nature and quality of
he offence *m*, if it be againſt the ex-
reſs letter of the Law *n*, break many
ommandments, contain in it ma-
y ſins *o*, if not only conceiv'd in the
eart, but breaks forth in words and
ctions *p*, ſcandalize others *q*, and ad-
it of no reparation *r*, if againſt
eans *ſ*, mercies *t*, judgments *u*, light
f nature *w*, conviction of conſci-
nce *x*, publick or private admoniti-
n *y*, cenſures of the Church *z*, civil
uniſhments *a*, and our own pray-

u Rom.
w Gal. 2. 11
x Mat. 2. 38, 39.
y 1 *Sam.* 2. 25.
z Rom. 2. 4.
a Mal. 1. 8.
b Heb. 2. 2.
c Heb. 10. 29
d Ep. 4. 30.
e Heb. 6. 4.
f Jude v. 8.
g Prov. 30. 17.
h Zeph. 2. 8.
i 1 *Cor.* 12. 8
k Eze. 13. 9
l 1 *Theſ.* 2. 15 16.
m Prov. 6. 30, 35.
n Ezra 5. 8, 9, 10.
o, 11, 12. *o Col.* 3. 5. 1 *Tim.* 6. 20. *Pro.* 5. *Jam.* 1. 14. *Mat.* 5. 22. *Mic.* 2. 1. *q Mat.* 18. 7. *Deut.* 22. 22, *to* 28. *ſ Mat.* 11. 21, *to* 24. *t Iſa.* 1. 3. *Amos* 4. 8, *to* 14. *w Rom.* 1. 16, 17. *x Rom.* 1. 24. *Prov.* 29. 1. *z Tit.* 3. 10. *a Prov.* 27. 22.

ers

ers, purpoſes, promiſes *b*, vows *c*, co-
venants *d*, & engagements to God o-
men *e*, if done deliberatly *f*, wilfully *g*
preſumptuouſly *h*, impudently *i*, bo-
ſtingly *k*, maliciouſly *l*, frequently *m*
obſtinately *n*, with delight *o*, continu-
ance *p*, or relapſing after repentance
From circumſtances *q*, of time *r*, an
place *ſ*, if on the Lords day *t*, or othe
times of Divine Worſhip *u*, or imme-
diately before *w*, or after theſe *x*, o
other helps to prevent or remed
miſcarriages *y*, if in publick or in the
preſence of others who are thereb
likely to be provoked or defiled *z*,

Q. 152. *What doth every ſin deſer*
at the hands of God?

A. Every ſin, even the leaſt being
againſt the ſovereignty *a*, goodneſs *b*
and holineſs of God *c*, and againſt hi
righteous Law *d*, deſerveth his wrat
and curſe *e*, both in this life *f*, and tha
which is to come *g*, and cannot be e
piated but by the Blood of Chriſt.

Q. 153. *What doth God require*
us that we may eſcape his wrath a
curſe due to us by reaſon of the tranſgre
ſion of the Law?

h Pſ. 78. 24.
i Jer. 3. 3.
k Pſ. 52. 1.
l 3 *Joh. v.* 10
m Num. 14. 22.
n Zech. 7. 11, 12.
o Pro. 2. 24.
p Iſa. 57. 17.
q Jer. 34. 8.
r 2 *King.* 5. 26.
ſ Jer. 7. 10.
t Ezek. 23. 37, 39.
u Iſa. 58. 3.
w 1 *Cor.* 11. 20, 21.
x Jer. 7. 8.
y Ez. 9. 13.
z 2 *Sam.* 16. 22.
a James 2. 10.
b Exod. 20. 1, 2.
c Heb. 1. 13.
d 1 *Joh.* 3. 14. *Rom.* 7. 11.
e Eph. 5. 6. *Gal.*
f Deut. 28. 15.
g Mat. 25. 41.
h Heb. 9. 22.

A. Th

A. That we may eſcape the wrath
nd curſe of God due to us by rea-
on of the tranſgreſſion of the Law,
e requireth of us repentance to-
ard God, and faith toward our
ord Jeſus Chriſt *i*, and the diligent *i* *Act.*20.
ſe of the outward means whereby 21.
hriſt communicates to us the be- *Mat.*3.7,8.
efits of his mediation *k*. *k Prov.*2.1.
Q. 154. *What are the outward* to 6.
eans whereby Chriſt communicates
us the benefits of his mediation?

A. The outward and ordinary
eans whereby Chriſt communica-
th to his Church the benefits of his
ediation, are, all his ordinances
pecially the Word, Sacraments
nd Prayer: all which are made effe-
ual to the elect for their ſalvation *l*. *l Mat.*28.
Q. 155. *How is the word made* 19,20.
effectual to ſalvation?

A. The Spirit of God maketh the *m Neh.*8.8.
ading, but eſpecially the preaching *n* 1*Cor.*14.
the word, an effectual means of 24,25.
lightning *m*, convincing and hum- *o Act.*2.37,
ing ſinners *n*, of driving them out 41.
themſelves, & drawing them un- *p* 2*Cor.*3.18
Chriſt *o*, of conforming them to *q* 2*Cor.*10.
s Image *p*, & ſubduing them to his 4,5,6.
ll *q*, of ſtrengthening them againſt *r Mat.*4.4,
nptation, and corruptions *o*, of 7,10.

ers, purposes, promises *b*, vows *c*, co
venants *d*, & engagements to God o
men *e*, if done deliberatly *f*, wilfully
presumptuously *h*, impudently *i*, bo
stingly *k*, maliciously *l*, frequently
obstinately *n*, with delight *o*, contin
ance *p*, or relapsing after repentanc
From circumstances *q*, of time *r*, an
place *s*, if on the Lords day *t*, or othe
times of Divine Worship *u*, or imme
diately before *w*, or after these *x*, o
other helps to prevent or remed
miscarriages *y*, if in publick or in th
presence of others who are thereb
likely to be provoked or defiled *z*,

Q. 152. *What doth every sin deser*
at the hands of God?

A. Every sin, even the least bein
against the sovereignty *a*, goodness
and holiness of God *c*, and against hi
righteous Law *d*, deserveth his wra
and curse *e*, both in this life *f*, and th
which is to come *g*, and cannot be e
piated but by the Blood of Christ.

Q. 153. *What doth God require*
us that we may escape his wrath a
curse due to us by reason of the transgre
sion of the Law?

a James 2. 10. *b* Exod. 20. 1, &c. *c* Heb. 1. 13. Le
10. 3. *d* 1 Joh. 3. 14. Rom. 7. 11. *e* Eph. 5. 6. Gal.
10, *f* Deut. 28. 15. *g* Mat. 25. 41. *h* Heb. 9. 22.

A. Th

A. That we may eſcape the wrath
nd curſe of God due to us by rea-
on of the tranſgreſſion of the Law,
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ual to the elect for their ſalvation *l*. *l Mat.* 28.
Q. 155. *How is the word made* 19,20.
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ading, but eſpecially the preaching *n* 1 *Cor.* 14.
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lightning *m*, convincing and hum- *o Act.* 2.37,
ing ſinners *n*, of driving them out 41.
themſelves, & drawing them un- *p* 2 *Cor.* 3.18
Chriſt *o*, of conforming them to *q* 2 *Cor.* 10.
s Image *p*, & ſubduing them to his 4,5,6.
ll *q*, of ſtrengthening them againſt *r Mat.* 4.4,
mptation, and corruptions *o*, of 7,10.

s Act. 20. 32 *t Rom.* 16. 25. *u Deu.* 31. 9. 11, 12, 13. *w Deut.* 17, 19. *x Deut.* 6. 6. 7, 8, 9. *y* 1 *Cor.* 14. 6, 9, 11, 12, 15, 26. *z Pſ.* 19. 10. *a* 2 *Pet.* 1. 19, 20, 21. *b Luke* 14. 25. *c Deut.* 17. 19, 20. *d Acts* 17. 11. *e Acts* 8. 30, 31. *f Pſ.* 1. 2. *g* 2 *Chr.* 34. 21. *h Pro.* 3. 5. *Prov.* 21. *to* 17.

building them up in grace *s*, and eſtabliſhing their hearts in holineſs and comfort through faith unto ſalvation *t*.

Q. 156. *Is the word of God to be read by all?*

A. Although all are not to be permitted to read the word publickly to the Congregation *u*, yet all ſorts of people are bound to read it apart by themſelves *w*, and with their Families *x*, to which end the Holy Scriptures are to be tranſlated out of the Original into vulgar languages *y*.

Q. 157. *How is the word of God to be read?*

A. The Holy Scriptures are to be read with an high and reverent eſteem of them *z*, with a firm perſwaſion that they are the very word of God *a*, and that he only can enable us to underſtand them *b*, with deſire to know, believe and obey the Will of God revealed in them *c*, with diligence and attention to the matter & ſcope of them *e*, with meditation *f*, application *g*, ſelf-denial *h*, and prayer *i*.

Q. 158. *By whom is the word of God to be preached?*

A. The word of God is to be preached only by ſuch as are ſufficient

ifted *k*, and also duely approved and alled to that office *l*.

Q. 159. *How is the word of God o be preached by those that are called hereunto?*

A. They that are called to labour in he ministry of the word, are to preach sound doctrine *m*, diligently , in season & out of season *o*, plainly ; not in the inticing words of mens wisdom, but in demonstration of the Spirit and power *q*, faithfully *r*, making known the whole counsel of God *s*, wisely *t* applying themselves to he necessities and capacities of the hearers *u*, zealously *w*, with fervent love to God *x*, and the souls of the people *y*, sincerely *z*, aiming at his Glory *a*, and their conversion *b*, edification *c*, and salvation *d*.

Q. 160. *What is required of those hat hear the word preached?*

A. It is required of those that hear he word preached, that they attend upon it with diligence *e*, preparation *f*, & prayer *g*, examine what they hear by the Scriptures *h*, receive the truth with faith *i*, love, meekness, and readiness of mind, as the

k 1 *Tim.* 3. 2, 6.
l *Jer.* 14. 63
m *Tit.* 2. 1. 8
n *Act.* 18. 25
o 2 *Tim.* 4. 2
p 1 *Cor.* 14. 19
q 1 *Cor.* 2. 4.
r *Jer.* 23. 28
s *Act.* 20. 21.
t *Col.* 1. 28.
u 1 *Cor.* 3. 2
w *Act.* 8. 25.
x 2 *Cor.* 5. 13, 14.
y *Col.* 4. 12.
z 2 *Cor.* 7. 17
a 1 *Thes.* 2. 4, 5, 6.
b 1 *Cor.* 9. 19, 20, 21, 22.
c 2 *Cor.* 12. 19.
d 1 *Tim.* 4. 9.
e *Prov.* 8. 3.
f 1 *Pet.* 2. 1,
g *Psal.* 119. 18.
h *Act.* 18. 11.
i *Heb.* 4. 2.

n 1 *Thes.* 2. 13 Word of God *n*, meditate *o*, and
o Luk. 9, 44 confer of it *p*, hide it in their hearts
p Lu. 21. 14. *q*, and bring forth the fruit of it
q Prov. 2. 1. in their lives *r*.
r Luk. 6. 15. Q. 161. *How do the Sacraments become effectual means of Salvation?*

A. The Sacraments become effectual means of Salvation, not by any power in themselves, or any vertue derived from the piety and intention of him by whom they are administrated, but only by the working of the holy Ghost, and the blessing of
s 1 *Pet.* 3. 21 Christ by whom they are instituted *s*.

Q. 162. *What is a Sacrament?*

A. A Sacrament is an holy ordinance instituted by Christ in his
t Gen. 17. 7. Church *t*, to signifie, seal, and exhi-
10. bit *u*, unto those that are within the
u Rom. 4. 11 Covenant of Grace *w*, the benefits
w Rom. 15. of his mediation *x*, to strengthen,
8. and increase their faith, & all other
x Acts 2. graces *y*, to oblidge them to obedi-
38. ence *z*, to testifie and cherish their
y Rom. 4. 11 love and communion one with an-
z Rom. 6. 3, other *a*, and to distinguish them
4. from those that were without *b*.
a Eph. 4. 2, Q. 163. *What are the parts of a Sa-*
3, 4, 5. *crament?*
b Eph. 2. 11 *A.* The parts of a Sacrament are
12. two; the one, an outward and sen-

sible

ſible ſign, uſed according to Chriſts own appointment; the other an inward and ſpiritual grace, thereby ſignified *c*. *c Mat.* 3. 11.

Q. 164. *How many Sacraments hath Chriſt inſtituted in his Church under the New Teſtament?* 1 *Pet.* 2. 21.

A. Under the New Teſtament Chriſt hath inſtituted in his Church only two Sacraments, Baptiſm, and the Lords Supper *d*. *d Mat.* 28. 19.

Q. 165. *What is Baptiſm?* 1 *Cor.* 11. 20, 23.

A. Baptiſm is a Sacrament of the New Teſtament, wherein Chriſt hath ordained the waſhing with water, in the Name of the Father, and of the Son, and of the holy Ghoſt *e*, to be a ſign and ſeal of ingrafting into himſelf *f*, of remiſſion of ſins by his blood *g*, and regeneration by his Spirit *h*, of adoption *i*, and reſurrection unto everlaſting life *k*, and whereby the parties baptized are ſolemnly admitted into the viſible Church *l*, and enter into an open and profeſſed ingagement to be wholly and only the Lords *m*. *e Mat.* 28. 19. *f Gal.* 3. 2. *g Mat.* 14. *h Tit.* 3. 5. *i Gal.* 3. 26, 27. *k* 1 *Cor.* 15. 29. *l* 1 *Cor.* 12. 13. *m Rom.* 6. 4.

Q. 166. *Unto whom is Baptiſm to be adminiſtred?*

A. Baptiſm is not to be adminiſtred to any that are out of the viſible

ble Church, and ſo ſtrangers from the
Covenant of promiſe, till they pro-
feſs their faith in Chriſt, and obedi-
n Act. 8. 36, ence to him *n*, but infants deſcend-
37. ing from parents, either both, or
Act. 2. 38. but one of them, profeſſing faith in
Chriſt, and obedience to him, are
in that reſpect, within the Cove-
o Gen. 17. nant, and to be baptized *o*.
7, 9. Q. 167. *How is our baptiſm to*
Luke. 18. *be improved by us?*
15, 16. *A.* The needful but much neglected
Rom. 11. 16 duty of improving our Baptiſm, is
to be performed, by us all our life
long, eſpecially in that time of temp-
tation, and when we are preſent at
p Col. 2. 11, the adminiſtration of it to others *p*,
12. by ſerious and thankful conſiderati-
Rom. 6. 4, 6, on of the nature of it, & of the ends
11. for which Chriſt inſtituted it, the
priviledges and benefits conferred
and ſealed thereby, and our ſolemn
q Rom. 6. 3, vow made therein *q*, by being hum-
4, 5. bled for our ſinful defilements, our
falling ſhort of, and walking contra-
ry to the grace of Baptiſm and our
r 1 Cor. 1. 11, ingagements *r*, by growing up to aſ-
12, 13. ſurance of pardon of ſin, and of all
Rom. 6. 2, 3. other bleſſings ſealed to us in that
ſ Rom. 4. Sacrament *ſ*, by drawing ſtrength
11. 2. from the death and reſurrection of
Chriſt

Chriſt into whom we are baptized, for the mortifying of ſin, and quickning of grace *t*, and by endeavouring to live by faith *u*, to have our converſation in holineſs and righteouſneſs *w*, as thoſe that have therein given up their Name to Chriſt *x*, and to walk in brotherly love, as being baptized by the ſame ſpirit into one body *y*.

t Rom. 6. 3, 4, 5.
u Gal. 3. 26, 27.
w Rom. 6. 22.
x Act. 2. 38.
y 1 Cor. 12. 13, 25, 26, 27.

Q. 168. *What is the Lords Supper?*

A. The Lords Supper is a Sacrament of the New Teſtament *z*, wherein by giving and receiving Bread and Wine according to the appointment of Jeſus Chriſt, his death is ſhewed forth: and they that worthily communicate, feed upon his body and blood, to their ſpiritual nouriſhment and growth in grace *a*, have their union and communion with him confirmed *b*, teſtifie and renew their thankfulneſs *c*, and ingagement to God *d*, and their mutual love, and fellowſhip each with other, as members of the ſame myſtical body *e*.

z Luk. 22. 20.
a Mat. 26. 26, 27, 28.
b 1 Cor. 10. 16.
c 1 Cor. 11. 24, 25, 26.
d 1 Cor. 10. 14, 15, 16.
e 1 Cor. 10. 17.

Q. 169. *How hath Chriſt appointed bread and wine to be given and received in the Sacrament of the Lords Supper?*

A. Chriſt hath appointed the miniſters of his word, in the adminiſtrati-

tion of the Sacrament of the Lords Supper, to ſet apart the Bread and Wine from common uſe, by the word of inſtitution, thanksgiving, and prayer, to take and brake the bread, and to give both the bread, and the wine to the Communicants, who are, by the ſame appointment, to take, & eat the bread, and to drink the wine, in thankful remembrance that the body of Chriſt was broken and given, and his blood ſhed for them *f*.

f 1 *Cor.* 11. 23, 24. *Mat.* 26. 26 27, 28.

Q. 170. *How do they that worthily communicate in the Lords Supper, feed upon the body and blood of Chriſt therein?*

A. As the body and blood of Chriſt are not corporally or carnally preſent in, with, or under the bread and wine in the Lords Supper *g*, and yet are ſpiritually preſent to the faith of the receiver, no leſs truly and really than the elements themſelves are to their outward ſenſes *h*, ſo they that worthily communicate in the Sacrament of the Lords Supper, do therein feed upon the Body and Blood of Chriſt, not after a corporal, or carnal, but in a ſpiritual manner, yet truly & really *i*, while by faith they receive and apply unto themſelves Chriſt crucified, and all the benefits of his death *k*.

g *Act.* 3. 2.

h *Mat.* 26. 26, 28.

i 1 *Cor.* 11. 24, 25, 26, 27, 28, 29.

k 1 *Cor.* 10. 16.

Q. 171.

Q. 171. *How are they that receive the Sacrament of the Lords Supper to prepare themselves before they come unto it?*

A. They that receive the Sacrament of the Lords Supper, are, before they come, to prepare themselves thereunto, by examining themselves *l*, of their being in Christ *m*, of their sins and wants *n*, of the truth and measure of their knowledge *o*, faith *p*, repentance *q*, love to God and the brethren *r*, charity to all men *s*, forgiving those that have done them wrong *t*, of their desires after Christ *u*, and of their new obedience *w*, and by renewing the exercise of these graces *x*, by serious meditation *y*, and fervent prayers *z*.

Q. 172. *May one who doubteth of his being in Christ, or of his due preparation, come to the Lords Supper?*

A. One who doubteth of his being in Christ, or of his due preparation to the Sacrament of the Lords Supper may have true interest in Christ, though he be not yet assured thereof *a*, and in Gods account, hath it, if he be duely affected with the apprehension of the want of it *b*, and unfai-

l 1 Cor. 11. 18.
m 1 Cor. 13. 5.
n 1 Cor. 5. 7.
o 1 Cor. 11. 29.
p 2 Cor. 13. 5.
q Zech. 12. 10.
r 1 Cor. 10. 16, 17.
s 1 Cor. 5. 8.
t Mat. 5. 23, 24.
u Isa. 55. 1.
w 1 Cor. 5. 7, 8.
x 1 Cor. 11. 25, 26, 28.
y 1 Cor. 13. 24, 25.
z 2 Chr. 30. 18, 19.
a Isa. 50. 10.
b Isa. 54. 7, 8, 9, 10.

e Phil. 3.8, 9. nedly desires to be found in Christ and to depart from iniquity *d*, i
d 2 Tim. 2. 19. which case (because promises ar made, and this Sacrament is ap pointed, for the relief even of wea
e Isa. 40.11, 20, 31. and doubting Christians *e*) he is t bewail his unbelief *f*, and labour t
Mat. 21.28 *f Mat.* 9.22 *g Act.* 2.37. *h Rom.* 4.11. have his doubts resolved *g*, and s doing he may and ought to com to the Lords Supper, that he ma be further strengthened *h*.

Q. 173. *May any who profess th faith, and desire to come to the Lord Supper, be kept from it?*

A. Such as are found to be ignorant or scandalous, notwithstanding their profession of the faith, and desire to come to the Lords Supper, may and ought to be kept from that Sacrament by the power which Christ hath left in his Church *i*, until they receive instruction, and manifest their reformation *k*.

i 1 *Cor.* 11. 27. *to the end.* 1 *Tim.* 5.22 *k* 2 *Cor.* 3.7

Q. 174. *What is required of them that receive the Sacrament of the Lords Supper in the time of the administration of it?*

A. It is required of them that receive the Sacrament of the Lords Supper, that, during the time of the administration of it with all holy reverence

verance and attention they wait upon God in that Ordinance *l*, diligently obſerve the Sacramental Elements and actions *m*, heedfully diſcern the Lords Body *n*, and affectionatly meditate on his death and ſufferings *o*, and thereby ſtir up themſelves to a vigorous exerciſe of their graces *p*, in judging themſelves *q*, and ſorrowing for ſin *r*, in earneſt hungring and thirſting after Chriſt *ſ*, feeding on him by faith *t*, receiving of his fulneſs *u*, truſting in his merits *w*, rejoycing in his love *x*, giving thanks for his grace *y* in renewing of their Covenant with God *z*, and love to all the Saints *a*.

l Lev. 10.3
m Exod. 14. 8.
n 1 Cor. 11. 29.
o Luke 12. 19.
p 1 Cor. 12. 26.
q 1 Cor. 11. 3.
r Zech. 12. 10.
ſ Rev. 13. 17.
t Joh. 6. 25.
u Joh. 4. 16.
w Phil. 3. 9.
x Pſ. 63. 4, 5.
y Pſ. 22. 26.
z Jer. 50. 5.
a Act. 2. 11.

Q. 175. *What is the duty of Chriſtians after they have received the Sacrament of the Lords Supper?*

A. The duty of Chriſtians after they have received the Sacrament of the Lords Supper, is ſeriouſly to conſider how they have behaved themſelves therein, and with what ſucceſs *b*; if they find quickning and comfort, to bleſs God for it *c*, beg the continuance of it *d*, watch againſt relapſes *e*, fulfil their vows *f*, and incourage themſelves to a frequent attendance

b Pſ. 28. 7.
c Chr. 30. 21. *to* 16.
d Pſ. 36, 10.
e 1 Cor. 10. 2, 4, 5, 11,
f Pſ. 50. 14.

on

g 1 Cor. 11. 25,26. on that ordinance *g*, but if they find not preſent benefit, more exactly to review their preparation to, & carriage at the Sacrament *h*, in both which if they can approve themſelves to God and their own conſciences, they are to wait for the fruit of it in due time *i*, but if they ſee they have failed in either, they are to be humbled *k*, and to attend upon it afterward with more care & diligence *l*,

h Can. 5.1 to 6.

i Pſ. 125.1,2

k 2 Cor. 13. 18,19.

l 2 Cor. 7. 11.

Q. 176. *Wherein do the Sacraments of Baptiſm and the Lords Supper agree?*

A. The Sacraments of Baptiſm and the Lords Supper agree, in that the Author of both is God *m*, the ſpiritual part of both is Chriſt and his benefits *n*, both are ſeals of the ſame Covenant *o*, are to be diſpenſed by Miniſters of the Goſpel and by none other *p*, and to be continued in the Church of Chriſt untill his ſecond coming *q*.

m Mat. 22. 19.

n Rom. 6.3, 4.

o Rom. 6.11.

p Joh. 1.33.

q Mat. 1.19.

Q. 177. *Wherein do the Sacraments of Baptiſm and the Lords Supper differ?*

A. The Sacraments of Baptiſm and the Lords Supper differ, in that Baptiſm is to be adminiſtred but once with water to be a ſign & ſeal of our regeneration and ingrafting into Chriſt *r*, and that even to infants *ſ*, whereas

r Mat. 3.11.

ſ Gen. 17.7

whereas the Lords Supper is to be adminiſtred often, in the Elements of bread and wine, to repreſent and exhibit Chriſt as ſpiritual nouriſhment to the ſoul *t*, and to confirm our continuance and growth in him *u*, and that only to ſuch as are of years and abilitie to examine themſelves w.

Q. 178. *What is Prayer?*

A. Prayer is an offering up of our deſires unto God *x*, in the name of Chriſt *y*, by the help of his ſpirit *z*, with confeſſion of our ſins *a*, and thankful acknowledgment of his mercies *b*.

Q. 179. *Are we to pray unto God only?*

A. God only being able to ſearch the hearts *c*, hear the requeſts *d*, pardon the ſins *e*, & fulfil the deſires of all *f*, and only to be believed in *g*, and worſhipped with religious worſhip *h*, prayer which is a ſpecial part thereof *i*, is to be made by all to him alone *k*, and to none other *l*.

Q. 180. *What is it to pray in the Name of Chriſt?*

A. To pray in the name of Chriſt is in obedience to his command, and in confidence on his promiſes, to ask mercy for his ſake *m*, not by bare men-

t 1 *Cor.* 1. 23, 24, 25, 26.
u 1 *Cor.* 10. 16.
w 1 *Cor.* 11. 28, 29.
x *Pſ.* 62. 8.
y *Joh.* 16. 23.
z *Rom.* 8. 26
a *Pſ.* 31. 5, 6
b *Phil.* 4. 6,
c 1 *King* 8. 39.
d *Pſ.* 65. 2.
e *Mic.* 7. 18.
f *Pſ.* 145. 18, 19.
g *Rom.* 10. 11.
h *Mat.* 1. 10.
i 1 *Cor.* 1. 2.
k *Pſ.* 50. 15.
l *Ro.* 10. 14.
m *Joh.* 14. 14. 1.

n Mat. 7.21 mentioning of his Name *n*, but by drawing our encouragement to pray, & our boldneſs, ſtrength, and hope of acceptance in prayer, from Chriſt and his mediation *o*.

o Heb. 4.14. 15,16.

Q. 181. *Why are we to pray in the Name of Chriſt?*

1 Joh. 5.13, 14,15.

A. The ſinfulneſs of man, and his diſtance from God by reaſon thereof, being ſo great, as that we can have no acceſs into his preſence without a mediator *p*, and there being none in Heaven or Earth appointed to, or fit for that glorious work, but Chriſt alone *q*, we are to pray in no other name but his only *r*.

p Joh. 14.6. *Iſa.* 49.2. *q Joh.* 6. 27. *r Col.* 3.17. *Heb.* 13.15.

Q. 182. *How doth the Spirit help us to pray?*

A. We not knowing what to pray for as we ought, the Spirit helpeth our infirmities, by enabling us to underſtand both for whom, and what, and how prayer is to be made, and by working and quickning in our hearts (although not in all perſons, nor at all times in the ſame meaſure) thoſe apprehenſions, affections, & graces which are requiſit for the right performance of that duty *ſ*.

ſ Rom. 8.26, 27.

Q. 183. *For whom are we to pray?*

A. We are to pray for the whole Church

Church of Chriſt, upon Earth *t*, for Magiſtrates *u*, and Miniſters *w*, for our ſelves *x*, our brethren *y*, yea our enemies *z*, and for all ſorts of men living *a*, or that ſhall live hereafter *b*, but not for the dead *c*, nor for thoſe that are known to have ſinned the ſin unto death *d*.

Q. 184. *For what things are we to pray?*

A. We are to pray for all things tending to the Glory of God *e*, the welfare of the Church *f*, our own *g*, or others good *h*, but not for any thing that is unlawful *i*.

Q. 185. *How are we to pray?*

A. We are to pray with an awful apprehenſion of the Majeſty of God *k*, and deep ſenſe of our own unworthineſs *l*, neceſſities *m*, and ſins *n*, with patience *o*, thankful *p*, and enlarged hearts *q*, with underſtanding, faith, ſincerity, fervency, love, and perſeverance, waiting upon him with humble ſubmiſſion to his will.

Q. 186. *What rule hath God given for our direction in the duty of prayer?*

A. The whole word of God is of uſe to direct us in the duty of prayer: but the ſpecial rule of direction is that form of prayer, which our Savi-

t *Eph.* 6.18.
u 2 *Tim.* 3. 12.
w *Col.* 4.3.
x *Gen.* 31. 11.
y *Jam.* 16.
z *Mat.*3.41
a 1 *Tim.* 2. 1, 2.
b *Joh.* 17. 20.
c *Sam.* 12.
d 1 *Joh.* 5. 16.
e *Mat.* 6.9.
f *Pſ.*51.18.
g *Mat.*7.11.
h *Pſ.*125.14.
i 1*Joh.*5.1.
k *Eccl.*3.1.
l *Gen.*18.17.
m *Luke* 15. 17, 18, 19.
n *Luke* 18. 13, 14.
o *Pſ.*51.17.
p *Phil.* 4,6.
q 1 *Sam.* 1. 15.

Saviour Christ taught his Disciples, commonly called the Lords Prayer *b*.

b Mat. 6.5. to 13. *Luk.* 1.1,2, 3, 3.

Q. 187. *How is the Lords Prayer to be used?*

A. The Lords Prayer is not only for direction as a pattern according to which we are to make other prayers, but may also be used as a prayer, so that it be done with understanding, faith, reverence, and other graces necessary to the right performance of the duty of prayer *c*.

c Mat. 6.9. *Luke* 11. 2.

Q. 188. *Of how many parts doth the Lords prayer consist?*

A. The Lords Prayer consists of three parts, a Preface, Petitions, and a conclusion.

Q. 189. *What doth the Preface of the Lords Prayer teach us?*

A. The Preface of the Lords Prayer, [contained in these words, *Our Father which art in Heaven d*,] teacheth us, when we pray, to draw near to God with confidence of his Fatherly goodness, and our interest therein *e*, with reverence and all other child-like dispositions *f*, Heavenly affections *g*, and due apprehensions of his soveraign power, majesty, and gracious condescension *h*, as also to pray with and for others *i*.

d Mat. 6.9. *e Luk.* 11. 13. *f Isa.* 46. 9. *g Ps.* 11. 1. *h Isa.* 63. 15 16. *i Act.* 12. 5.

Q.

Q. 190. *What do we pray for in the firſt Petition?*

A. In the firſt Petition [which is *Hallowed be thy Name k*] acknowledging the utter inability and indiſpoſition, that is in our ſelves and all men to honour God aright *l*, we pray that God would by his grace inable and incline us and others to know, to acknowledge and highly to eſteem him *m*, his titles *n*, attributes *o*, ordinances, word *p*, works and whatſoever he is pleaſed to make himſelf known by *q*, and to glorify him in thought, word *r*, and deed *ſ*, that he would prevent and remove Atheiſm *t*, Ignorance *u*, Idolatry *w*, prophaneſs *x*, and whatſoever is diſhonourable to him *y*, and by his over-ruling providence directed and diſpoſe of all things to his own glory *z*.

k Mat. 6.9.
l 2 *Cor.* 3.5.
m Pſ. 67 2.
n Pſ. 83.18
o Pſ. 86.10.
p 2 *The.* 3.2
q Pſ. 145. *throughout*
r Pſ. 103.1.
ſ Ph. 19.11.
t Pſ. 67. 1.
u Eph. 1.17
w Pſ. 98.7.
x Pſ. 74.18
y 2 *Kin.* 19 15, 16.
z 1 *Chron.* 20. 6, 10,

Q. 191. *What do we pray for in the ſecond Petition?*

A. In the ſecond Petition [which is, *thy Kingdom come a*,] acknowledging our ſelves and all mankind to be by nature under the dominion of ſin and Satan *b*, we pray that the Kingdom of ſin and Sathan may be deſtroyed *c*, the Goſpel propagated throughout the World *d*, the Jews called

a Mat. 6.10
b Eph. 2. 2
c Pſ. 58. 1.
d 2 *Theſ.* 3.1.

e Rom. 10. 1. called *e*, the fulneſs of the Gentiles
f Joh. 17. 9. 20. brought in *f*, the Church furniſhed
with all Goſpel officers and ordinan-
g Mat. 9. 18 ces *g*, purged from corruption *h*, coun-
h Mal. 3. 1. 11. tenanced and maintained by the civil
Magiſtrate *i*, that the Ordinances of
i 1 Tim. 2. 1. 2. Chriſt may be purely diſpenſed and
made effectual to the converting of
thoſe that are yet in their ſins, & the
confirming, comforting and building
up of thoſe that are already conver-
k Acts. 4. 29. 30. ted *k*, that Chriſt would rule in our
hearts here, and haſten the time of his
l Eph. 3. 14. to 21. ſecond coming, and our reigning with
him for ever *m*, and that he would
m Rev. 22. 10. be pleaſed ſo to exerciſe the King-
dom of his power in all the World
n Iſa. 64. 1, 2. as may beſt conduce to theſe ends *n*.

Q. 192. *What do we pray for in the third Petition?*

A. In the third Petition [which is *Thy will be done on Earth as it is in*
o Mat. 6. 10. *Heaven o*,] acknowledging that by na-
ture we and all men are not only ut-
terly unable and unwilling to know
p Rom. 7. 18 to do the will of God *p*, but prone to
rebel againſt his word *q*, to repine
q Rom. 8. 7. murmure againſt his providence *r*, &
r Exo. 17. 7. wholly inclined to do the will of the
ſ Eph. 2. 2. fleſh, and of the devil *ſ*, we pray that
God would by his Spirit take away
from

from our ſelves and others, all blind-
neſs, weakneſs, indiſpoſedneſs *w*, and
preverſneſs of heart *x*, & by his graces
make us able and willing to know,
do and ſubmit to his will in all things
y, with the like humility *z*, chear-
fulneſs *a*, faithfulneſs *b*, diligence *c*,
zeal *d*, ſincerity *e*, and conſtancy *f*,
as the Angels do in Heaven *g*.

Q. 193. *What do we pray for in the fourth Petition?*

A. In the fourth Petition, [which is, *Give us this day our daily Bread h*,] acknowledging that in *Adam* and by our ſin, we have forfeited our right to all the outward bleſſings of this life, and deſerve to be wholly depri-
ved of them by God, and to have them curſed to us in the uſe of them *i*, and that neither they of themſelves are able to ſuſtain us *k*, nor we to merit *l*, or by our own induſtry to procure them *m*, but prone to deſire *n*, get *o*, and uſe them unlawful-
ly *p*, we pray for our ſelves and o-
thers, that both they and we waiting upon the providence of God, from day to day in the uſe of lawful means, may of his free gift, and as to his fatherly wiſdom ſhall ſeem beſt, enjoy a competent portion of them

w *Mat.* 26. 40,41.
x *Jer.* 21. 18,19.
y *Pſ.* 110.1, 8,25,6.
z *Mic.*6.8.
a *Pſ.*100.2.
b *Iſa.* 38.3.
c *Pſ.* 119.4 5.
d *Rom.* 12. 11.
e *Pſ.* 119. 80.
f *Pſ.* 119. 112.
g *Iſa.*6.2.
h *Mat.* 6.11.
i *Gen.*2.17.
k *Deut.*8.5.
l *Gen* .32. 10.
m *Deut.*8. 17,18.
n *Jer.*6.13.
o *Hoſ.* 2.7.
p *Jam.*4.3.

them *q*, and have the ſame continued
and bleſſed unto us in our holy and
comfortable uſe of them *r*, and con-
tentment in them *ſ*, and be kept from
all things that are contrary to our
temporal ſupport and comfort *t*.

Q. 194. *What do we pray for in the fifth Petition?*

A. In the fifth Petition [which is *Forgive us our debts as we forgive our debtors u*,] acknowledging that we & all others are guilty both of original and actual ſin, and thereby become debters to the juſtice of God, and that neither we, nor any other creature can make the leaſt ſatisfaction for that dept *w*, we pray for our ſelves & others, that God of his free grace would through the obedience and ſatisfaction of Chriſt apprehended and applyed by faith, acquit us both from the guilt and puniſhment of ſin *x*, accept us in his beloved *y*, continue his favour and grace to us *z*, pardon our daily failings *a*, and fill us with peace and joy, in giving us daily more and more aſſurance of forgiveneſs *b*, which we are the rather emboldned to aſk, and encouraged to expect when we have this Teſtimony in our ſelves, that we from the heart forgive others their offences *c*.

q Gen. 4. 12, 13, 14.
r 1 *Tim.* 4. 3, 4, 5.
ſ 1 *Tim.* 6. 6, 7, 8.
t Prov. 30. 8, 9.
u Mat. 6. 12
w Rom. 3. 9, to 22.
x Rom. 3. 24, 25, 26.
y Eph. 1. 5, 7
z 2 *Pet.* 1. 2.
a Hoſ. 14. 2
b Rom. 15. 13.
c Luk. 11. 4.

Q.

Q. 195. *What do we pray for in the ſixth Petition?*

A. In the ſixth Petition [which is, *And lead us not into temptation, but deliver us from evil d*] acknowledging that the moſt wiſe, righteous and gracious God, for divers holy and juſt ends may ſo order things, that we may be aſſaulted, and for a time led captive by temptations, that Satan *f*, the world *g*, and the fleſh are ready powerfully to draw us aſide and inſnare us *h*, & that we, even after the pardon of our ſins, by reaſon of our corruption *i*, weakneſs, and want of watchfulneſs *k*, are not only ſubject to be tempted, & forward to expoſe our ſelves unto temptation *l*, but alſo of our ſelves unable & unwilling to reſiſt them, to recover out of them and to improve them *m*, and worthy to be left under the power of them *n*, we pray that God would ſo over-rule the world and all in it *o*, ſubdue the fleſh *p*, and reſtrain Satan *q*, order all things *r*, beſtow and bleſs all means of grace *ſ*, and quicken us to watchfulneſs in the uſe of them, that we and all his people may by his providence be kept from being tempted to ſin *t*, or if tempted, that by his ſpirit

d Mat. 6. 13
e 2 Chr. 32. 31.
f 1 Chr. 21. 1
g Luk. 21. 34
h Jam. 1. 14.
i Gal. 5. 17.
k Mat. 26. 41.
l Mat. 26. 63, 70, 71, 72.
m Rom. 7. 23, 24.
n Pſ. 81. 11, 12.
o Joh. 17. 15
p Pſ. 51. 10.
q 2 Cor. 12. 7, 8.
r 1 Cor. 10. 12, 13.
ſ Heb. 13. 20, 21.
t Mat. 26. 11.

rit we may be powerfully ſupported
u Eph. 3. 14, 15, 16, 17. and enabled to ſtand in that hour of temptation *u*, or when fallen, raiſed
w Pſ. 51. 12 and again recovered out of it *w*, and
x 1 *Pet.* 5. 8, 9, 10. have a ſanctified uſe of and improvement thereof *x*, that our ſanctification and ſalvation may be perfected *y*,
y 2 *Cor.* 13. 7, 9. Satan trodden under our feet *z*, and
z Rom. 16. 20. we fully feed from ſin, temptation, and all evil for ever *a*.
a Joh. 17. 1. Q. 196. *What doth the concluſion of the Lords prayer teach us?*
b Mat. 6. 13 *c Rom.* 15. 30. *d Dan.* 9. 4. 7, 8, 9, 16, 17, 18, 19. *e Phil.* 4. 6. *f* 1 *Chr.* 29. 10. *to* 13. *g Eph.* 3. 20. 21. *h* 2 *Chr.* 20. 6, 11. *i* 2 *Chr.* 24. 11. *k* 1 *Cor.* 14. 26. *A.* The concluſion of the Lords prayer, [which is, *For thine is the Kingdom, the power and the glory, for ever, Amen b,*] teacheth us to enforce our Petitions with arguments *c*, which are to be taken not from any worthineſs in our ſelves, or in any other creature, but from God *d*, and with our prayers to joyn praiſes *e*, aſcribing to God alone eternal Soveraignty, omnipotency, und glorious excellency *f*, in regard whereof as he is able and willing to help us *g*, ſo we by faith are imboldned to plead with him that he would *h* and quietly to rely upon him that he will fulfil our requeſts *i*, and teſtifie this our deſire and aſſurance we ſay, *Amen*.

The

The Shorter CATECHISM,

First agreed upon by the Assembly of Divines at *Westminster*.

And now appointed by the General assembly of the Kirk of *Scotland*, to be a part of Uniformity in Religion, between the Kirks of *Christ*, in the three Kingdoms.

Quest. 1.

WHat is the chief end of Man?

A. Mans chief end is to glorifie God *a*, and to enjoy him for ever *b*.

a 1 *Cor.* 10. 2. *Rom.* 11.26

b Psal. 73.15. *to the end.*

Q. 2. *What rule hath God given to direct us how we may glorifie and enjoy him?*

A. The Word of God (which is contained in the Scriptures of the Old and New Testament *c*) is the only rule to direct us, how we may glorifie and enjoy him *d*.

c 2 *Tim.* 3. 16.

d 1 *Joh.* 1. 3,4.

Q. 3.

Q. 3. *What do the Scriptures principally teach?*

A. The Scriptures principally teach what man is to believe concerning God; and what duty God requires of man *c*.

c 2 *Tim.* 1. 13. & 3. 16.

Q. 4. *What is God?*

A. God is a ſpirit *f*, infinite *g*, eternal *h*, and unchangeable *i*, in his being *k*, wiſdom *l*, power *m*, holineſs *n*, juſtice, goodneſs and Truth *o*.

f *Joh.* 4. 24. *g* *Job.* 11. 7, 8, 9. *h* *Pſ.* 90. 2. *i* *Jam.* 1. 17.

Q. 5. *Are there more Gods than one?*

A. There is but one only, the living and true God *p*.

k *Ex.* 3. 14. *l* *Pſ.* 147. 5. *m* *Rev.* 4. 8. *n* *Rev.* 15, 5. *o* *Ex* 54. 6, 7 *p* *Deut.* 6. 4.

Q. 6. *How many perſons are there in the God-head?*

A. There are three perſons in the God-head, the Father, the Son, and the holy Ghoſt; and theſe three are one God, the ſame in ſubſtance, equal in power and glory *q*.

q 1 *Joh.* 5. 7.

Q. 7. *What are the decrees of God?*

A. The decrees of God are his eternal purpoſe according to the counſel of his will, whereby for his own glory, he hath fore-ordained whatſoever comes to paſs *r*.

r *Eph.* 1. 4, 11.

Q. 8. *How doth God execute his Decrees?*

A. God executeth his Decrees in the

the works of Creation & Providence.

Q. 9. *What is the works of Creation?*

A. The work of Creation is Gods making all things of no thing, by the word of his power, in the ſpace of ſix days, and all very good *ſ*. *ſ Gen.* 1. *cap.*

Q. 10. *How did God create man?* *Heb.* 11. 5.

A. God created man, male & female after his own image, in knowledg, righteouſneſs, and holineſs, with dominion over the creatures *t*. *t Gen.* 1. 26, 27, 28.

Q. 11. *What are Gods works of Providence?* *Eph.* 4. 24.

A. Gods works of providence are, his moſt holy *u*, wiſe *w*, and powerful preſerving *x*, and governing all his creatures and all their actions *y*. *u Pſ.* 145, 17. *w Pſ.* 104. 24.

Q. 12. *What ſpecial act of providence did God exerciſe towards man in the eſtate wherein he was created?* *Iſa.* 28. 29. *x Heb.* 1. 3. *y Pſ.* 103. 9. *Mat.* 10. 29, 30, 31.

A. When God had created Man, he entred into a Covenant of life with him, upon condition of perfect obedience: forbidding him to eat of the Tree of knowledge of good and evil, upon pain of death *z*. *z Gal.* 3. 12.

Q. 13. *Did our firſt Parents continue in the eſtate wherein they were created?* *Gen.* 2. 17.

A. Our firſt Parents, being left to the freedom of their own will, fell from the eſtate wherein they were

Q. 3. *What do the Scriptures principally teach?*

A. The Scriptures principally teach what man is to believe concerning God; and what duty God requires of man *c*.

c 2 *Tim.* 1. 13. & 3. 16.

Q. 4. *What is God?*

A. God is a ſpirit *f*, infinite *g*, eternal *h*, and unchangeable *i*, in his being *k*, wiſdom *l*, power *m*, holineſs *n*, juſtice, goodneſs and Truth *o*.

f *Joh.* 4. 24. *g* *Job.* 11. 7, 8, 9. *h* *Pſ.* 90. 2. *i* *Jam.* 1. 17. *k* *Ex.* 3. 14. *l* *Pſ.* 147. 5. *m* *Rev.* 4. 8. *n* *Rev.* 15, 5. *o* *Ex* 54. 6, 7

Q. 5. *Are there more Gods than one?*

A. There is but one only, the living and true God *p*.

p *Deut.* 6. 4.

Q. 6. *How many perſons are there in the God-head?*

A. There are three perſons in the God-head, the Father, the Son, and the holy Ghoſt; and theſe three are one God, the ſame in ſubſtance, equal in power and glory *q*.

q 1 *Joh.* 5. 7.

Q. 7. *What are the decrees of God?*

A. The decrees of God are his eternal purpoſe according to the counſel of his will, whereby for his own glory, he hath fore-ordained whatſoever comes to paſs *r*.

r *Eph.* 1. 4, 11.

Q. 8. *How doth God execute his Decrees?*

A. God executeth his Decrees in the

the works of Creation & Providence.

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A. Our firſt Parents, being left to the freedom of their own will, fell from the eſtate wherein they were

created, by ſinning againſt God *a*.

Q. 14. *What is ſin?*

A. Sin is any want of conformity unto, or tranſgraſſion of the Law of God *b*.

Q. 15. *What was the ſin whereby our firſt Parents fell from the eſtate wherein they were created?*

A. The ſin whereby our firſt Parents fell from the eſtate wherein they were created, was their eating the forbidden fruit *c*.

Q. 16. *Did all mankind fall in Adams firſt tranſgreſſion?*

A. The Covenant being made with Adam, not only for himſelf, but for his poſterity, all mankind deſcending from him by ordinary generation, ſinned in him, & fell with him in his firſt tranſgreſſion *d*.

Q. 17. *Into what eſtate did the fall bring mankind?*

A. The fall brought mankind into an eſtate of ſin and miſery *e*.

Q. 18. *Wherein conſiſts the ſinfulneſs of that eſtate whereinto man fell?*

A. The ſinfulneſs of that eſtate whereinto man fell, conſiſts in the guilt of Adams firſt ſin, the want of Original righteouſneſs, and the corruption of his whole nature, which

a Gen. 3. 6, 7, 8, 13. Eccl. 7.29.

b 1 Joh. 4.4

c Gen. 3. 6, 12.

d Gen. 2. 16, 17. Rom. 5. 12. 1. Cor. 15. 21, 22.

e Rom. 5. 12

ommonly called Original ſin, together with all actual tranſgreſſions which proceed from it *f*. *f Rom.* 5.18

Q. 19. *What is the miſery of that eſtate whereinto man fell?* 19. *Eph.* 2.1,2, 3.

A. All mankind by their fall loſt communion with God *g*, are under his wrath & curſe *h*, & ſo made liable to all miſeries in this life, to death it ſelf, & to the pains of Hell for ever *i*. *g Gen.* 3.8, 10, 24. *h Eph.* 2.2,3 *i La.* 3. 39. *Mat.* 25.41, 46.

Q. 20. *Did God leave all mankind to periſh in the eſtate of ſin and miſery?*

A. God having out of his meer good pleaſure from all eternity, elected ſome to everlaſting life *k*, did enter into a Covenant of grace, to deliver them out of the eſtate of ſin & miſery, and to bring them into an eſtate of Salvation by a Redeemer *l*. *k Eph.* 2.4. *l Rom.* 3.10

Q. 21. *Who is the Redeemer of Gods elect?* 21, 22.

A. The only Redeemer of Gods elect, is the Lord Jeſus Chriſt *m*, who being the eternal Son of God, became man *n*, and ſo was and continueth to be God & man, in two diſtinct natures, & one perſon for ever. *m* 1 *Tim.* 2. 3, 6. *n Joh.* 1.14 *Gal* 1.4. *o Rom.* 9.5. *Heb.* 7.24, 25.

Q. 22. *How did Chriſt being the Son of God become man?*

A. Chriſt the Son of God became man by taking to himſelf a true bo-

dy *p*, and a reaſonable ſoul *q*, being conceived by the power of the holy Ghoſt in the womb of the Virgin Mary, & born of her *r*, yet without ſin *ſ*.

Q. 23. *What Offices doth Chriſt execute as our Redeemer?*

A. Chriſt as our redeemer executeth the Offices of a Prophet, of a Prieſt, and of a King, both in his eſtate of humiliation, & exaltation *t*.

Q. 24. *How doth Chriſt execute the Office of a Prophet?*

A. Chriſt executeth the Office of a Prophet, in revealing to us by his Word, and Spirit, the will of God for our ſalvation *u*,

Q. 25. *How doth Chriſt execute the Office of a Prieſt?*

A. Chriſt executeth the Office of a Prieſt, in his once offering up of himſelf a ſacrifice to ſatisfie divine juſtice *w*, and reconcile us to God *x*, and in making continual interceſſion for us *y*.

Q. 26. *How doth Chriſt execute the Office of a King?*

A. Chriſt executeth the Office of a King, in ſubduing us to himſelf *z*, in ruling *a*, and defending us *b*, and in reſtraining and conquering all his and our enemies *c*.

p *Heb.*2.14, 16, & 10.5
q *Mat.*26, 38.
r *Luke* 1.27 31, 35.
ſ *Heb.*4.15, & 7, 16.
t *Act.*3.21, 22.
*Heb.*12.25.
u *Joh.* 1.18.
*Joh.*15.15, & 20, 31.
w *Heb.*9. 14, 18.
x *Heb.*2.17
y *Heb.*7.24, 25.
z *Acts* 15. 14, 15, 16.
a *Iſa.*33.22
b *Iſa.*32.2, 3.
c 1 *Cor.*15, 25.

Q. 27. *Wherein did Chriſts Humiliation conſiſt?*

A. Chriſts Humiliation conſiſted in his being born, and that in a low condition *d*, made under the Law *e*, undergoing the miſeries of this life *f*, the wrath of God *g*, and the curſed death of the Croſs *h*, in being buried *i*, and continuing under the power of death for a time *k*.

Q. 28. *Wherein conſiſteth Chriſts Exaltation?*

A. Chriſts Exaltation conſiſteth in his riſing again from the dead on the third day, *l*, in aſcending up into Heaven *m*, in ſitting at the right hand of God the Father *n*, and coming to judge the World at the laſt day *o*.

Q. 29. *How are we made partakers of the Redemption purchaſed by Chriſt?*

A. We are made partakers of the Redemption purchaſed by Chriſt, by the effectual application of it to us *p*, by his holy Spirit *q*.

Q. 30. *How doth the Spirit apply to us the Redemption purchaſed by Chriſt?*

A. The Spirit applyeth to us, the Redemption purchaſed by Chriſt by working faith in us *r*, and thereby uniting us to Chriſt in our Effectual Calling *ſ*.

d Luk. 2.7.
e Gal. 4.4.
f Heb. 12.2, 3.
g Luke 22. 44.
h Phil. 2.8.
i 1 *Cor.* 15. 3.
k Act. 1. 24, 25, 26.
l 1 *Cor.* 13. 4.
m Mat. 16. 19.
n Eph. 1.20
o Act. 2.11. & 17.31.
p Joh. 1.12, 13.
q Tit. 3.5,6
r Ep. 1.13, 14.
ſ Eph. 3.17. 1 *Cor.* 8.9.

Q. 31. *What is effectual calling?*

A. Effectual calling is the work of
t 2 *Tim.* 1. 9 Gods Spirit *t*, whereby convincing
2 *Thes.* 2. 13 us of our sin and misery *u*, inlighten-
14. ing our minds in the knowledge of
u Act. 1. 37. Christ *w*, and renewing our wills *x*,
w Act. 26. he doth perswade and inable us to
18. imbrace Jesus Christ freely offered
x Ezek. 36. to us in the Gospel *y*.
26, 27.

Q. 32. *What benefits do they that*
y Joh. 6. 44, *are effectually called partake of in this*
45. *life?*

A. They that are effectually called, do
z Rom. 8. in this life partake of Justification *z*,
30. Adoption *a*, Sanctification, and the se-
a Eph. 1. 5. veral benefits which in this life do ei-
b 1 *Cor.* 1. ther accompany or flow from them *b*.
16, 20.

Q. 33. *What is Justification?*

A. Justification is an act of Gods
free grace, wherein he pardoneth all
c Rom. 3. 24 our sins *c*, and accepteth us as right-
25. teous in his sight *d*, only for the
d 2 *Cor.* 5. righteousness of Christ imputed to
12, 21. us *e*, and received by faith alone *f*.
e Rom. 5. 17

Q. 34. *What is Adoption?*

18, 19. *A.* Adoption is an act of Gods free
f Gal. 2. 16. grace *g*, whereby we are received in-
Phil. 3. 9. to the number, and have a right to all
g 1 *Joh.* 3. 1 the priviledges of the Sons of God *h*.
h Joh. 1. 12.

Q. 35. *What is the Sanctification?*

Rom. 8. 7. *A.* Sanctification is the Work of
God

Gods free grace *i*, whereby we are renewed in the whole man after the Image of God *k*, and are inabled more and more to die unto ſin, and live unto righteouſneſs *l*.

Q. 36. *What are the benefits which in this life do accompany or flow from Juſtification, Adoption & Sanctification?*

A. The benefits which in this life do accompany or flow from Juſtification, Adoption, and Sanctification, are aſſurance of Gods love, peace of conſcience *m*, joy in the Holy Ghoſt *n*, increaſe of grace *o*, and perſeverance therein to the end *p*.

Q. 37. *What benefits do Believers receive from Chriſt at death?*

A. The Souls of Believers are at their death made perfect in holineſs *q*, and do immediately paſs into glory *r*, and their bodies being ſtill united to Chriſt *ſ*, do reſt in their graves *t*, till the Reſurrection *u*.

Q. 38. *What benefits do Believers receive from Chriſt at the Reſurrection?*

A. At the Reſurrection, believers being raiſed up in glory *w*, ſhall be openly acknowledged and acquitted in the day of judgment *x*, and made perfectly bleſſed in full enjoying of God *y*, to all eternity *z*.

i 2 *Theſ.* 2. 13. *k* *Eph.* 4. 23 24. *l* *Ro.* 6. 4, 5. *Rom.* 8. 1. *m* *Rom.* 5. 5 25. *r* *Ro.* 14. 17. *o* *Pro.* 4. 18. *p* 1 *Joh.* 5. 13. *q* *Heb.* 12. 23. *Phil.* 2. 23. *ſ* 1 *Theſ.* 4. *t* *Iſa.* 57. 11 *u* *Job.* 29. 26, 27. *w* 1 *Cor.* 15 43. *x* *Mat.* 25. 2 *y* 1 *Joh.* 3. 2 *z* 1 *Theſ.* 4. 17, 18.

Q. 39. *What is the duty which God requireth of man?*

A. The duty which God requireth of man, is obedience to his revealed will *a*.

a Mic. 6. 8.

Q. 40. *What did God at first reveal to man for the rule of his obedience?*

A. The rule which God at first revealed to man for his obedience, was the Moral Law *b*.

b Rom. 2. 14, 15. & 10. 5.

Q. 41. *Where is the moral Law summarily comprehended?*

A. The Moral Law is summarily comprehended in the Ten Commandments *c*.

c Deut. 10. 4.

Q. 42. *What is the Sum of the Ten Commandments?*

A. The Sum of the Ten Commandments is, to love the Lord our God, with all our heart, with all our soul, with all our strength, and with all our mind: and our neighbour as our selves *d*.

d Mat. 22. 37. *to* 41.

Q. 43. *What is the Preface to the Ten Commandments?*

A. The Preface to the Ten Commandments is in these words, [*I am the Lord thy God, which have brought thee out out of the Land of Egypt, out of the House of Bondage e.*]

e Exod. 49. 4.

Q. 44. *What doth the preface to the Ten Commandments teach us?*

A

A. The Preface to the Ten Commandments teacheth us, that becauſe God is the Lord, and our God, and Redeemer, therefore we are bound to keep all his Commandments *f*. *f Luk.* 1. 74. 7.

Q. 45. *Which is the firſt Commandment?*

A. The firſt Commandment is, [*Thou ſhalt have no other Gods before me g.*] *g Ex.* 18. 3.

Q. 46. *What is required in the firſt Commandment?*

A. The firſt Commandment requireth us to know and acknowledge God to be the only true God, and our God *h*, and to worſhip and glorifie him accordingly *i*. *h* 1 *Chr.* 18. 9.

Q. 47. *What is forbidden in in the firſt Commandment?* *i Mat.* 4. 10

A. The firſt Commandment forbiddeth the denying *k*, or not worſhipping and glorifying the true God, as God *l*, and our God *m*, and the giving that worſhip and glory to any other, which is due to him alone *n*. *k Pſ.* 11. 1. *l Rom.* 1. 21. *m Pſ.* 81. 10 11. *n Rom.* 1. 23, 26.

Q. 48. *What are we eſpecially taught by theſe words.* [Before me] *in the firſt Commandment?*

A. Theſe words [*Before me*] in the firſt Commandment, teach us, that God who ſeeth all things, taketh notice of, and is much diſpleaſed with

o Ezek. 8. 5. to the end Pſ. 44. 20, 21.

the ſin of having any other God o.

Q. 49. *Which is the ſecond Commandment?*

A. The ſecond Commandment is, [*Thou ſhalt not make unto thee any graven Image, or any likeneſs of any thing that is in Heaven above, or that is in the Earth beneath, or that is in the water under the Earth; thou ſhalt not bow down thy ſelf to them nor ſerve them: For I the Lord thy God am a jealous God, viſiting the iniquity of the Fathers upon the Children unto the third and fourth generation of them that hate me, and ſhewing mercy unto thouſands, of them that love me and keep my*

p Exod. 20. 4, 5, 6.

Commandments p.]

Q. 50. *What is required in the ſecond Commandment?*

A. The ſecond Commandment requireth the receiving, obſerving, and keeping pure and intire all ſuch religious worſhip and ordinances, as God hath appointed in his Word q.

q Deut. 32. 46. Mat. 28. 20 Act. 2. 42.

Q. 51. *What is forbidden in the ſecond Commandment?*

A. The ſecond Commandment forbiddeth the worſhiping of God by Images r, or any other way not appointed in his word ſ.

r Deut. 4. 15 to 19.

ſ Deut. 12. 31, 32.

Q. 52. *What are the reaſons annexed to the ſecond Commandment?*

A.

A. The reaſons annexed to the ſecond Commandment, are, Gods Soveraignty over us *t*, his propriety in us *u*, and the Zeal he hath to his own worſhip *w*.

Q. 55. *Which is the third Commandment?*

A. The third Commandment is [*Thou ſhalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltleſs that taketh his Name in vain x.*]

Q. 54. *What is required in the third Commandment?*

A. The third Commandment requireth the holy and reverent uſe of Gods Names *y*, Titles *z*, Attributes *a*, ordinances *b*, Words *c*, and Works *d*.

Q. 55. *What is forbidden in the third Commandment?*

A. The third Commandment forbiddeth all profaning or abuſing of any thing whereby God maketh himſelf known *e*.

Q. 56. *What is the reaſon annexed to the third Commandment?*

A. The reaſon annexed to the third Commandment is, that however the breakers of this Commandment may eſcape puniſhment from men, yet the Lord our God will not ſuffer them

to

t *Pſ.* 95. 2, 5, 6.
u *Pſ.* 45. 11.
w *Exod.* 34 13, 14.
x *Exod.* 20. 7.
y *Mat.* 6. 9.
z *Pſ.* 38. 4.
a *Rev.* 15. 3, 4.
b *Mal.* 1. 11. 14.
c *Pſ.* 138. 1, 2.
d *Job.* 26. 24.
e *Mal.* 1. 6, 7, 22 & 1. 2. & 5. 14.

to escape his righteous judgment *f*.

f 1 *Sam.* 2. 2. *to* 24. 1 *Sam.* 3. 13.

Q. 77. *Which is the fourth Commandment?*

A. The Fourth Commandment is, [*Remember the Sabbath day to keep it holy: six dayes shalt thou labour and do all thy work, but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work, thou, nor thy Son, nor thy Daughter, thy Man Servant, nor thy Maid Servant, nor thy Cattel, nor the Stranger that is within thy gates: For in six dayes the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath day, and hallowed it g.*]

g *Exod.* 20. 8 *to* 11.

Q. 58. *What is required in the fourth Commandment?*

A. The fourth Commandment requireth the keeping holy to God such set time as he hath appointed in his word, expressly one whole day in seven to be a Holy Sabbath to himself *h*.

b *Deut.* 5. 12, 13, 14.

Q. 59. *Which day of the seven hath God appointed to be the weekly Sabbath?*

A. From the beginning of the world to the Resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath: and the first day of the week ever since

to

to continue to the end of the World, which is the Chriſtian Sabbath *i*. *i Gen.* 7. 2, 3 *Acts* 20. 1.

Q. 60. *How is the Sabbath to be ſanctified?*

A. The Sabbath is to be ſanctified by an holy reſting all that day *k*, even from ſuch worldly imployments and recreations as are lawful on other days *l*, and ſpending the whole time in the publick and private exerciſes of Gods worſhip *m*, except ſo much as is to be taken up in the works of neceſſity and mercy *n*. *k Exod.* 22. 8, 10. *l Neh.* 13. 15. *to* 22. *m Luke* 4. 17. *n Mat.* 13. 1 *to* 13.

Q. 61. *What is forbidden in the fourth Commandment?*

A. The fourth Commandment forbiddeth the omiſſion or careleſs performance of the duties required *o*, & the prophaning the day by idleneſs *p*, or doing that which is in it ſelf ſinful *q*, or by unneceſſary thoughts, words, or works, about worldly imployments or recreations *r*. *o Ezek.* 22. 26. *p Act.* 20. 7, 9. *q Ezek.* 2. 38. *r Jer.* 17. 24.

Q. 62. *What are the reaſons annexed to the fourth Commandment?*

A. The reaſons annexed to the fourth Commandment are, Gods allowing us ſix dayes of the week for our own imployments *ſ*, his challenging a ſpecial propriety in the ſeventh, his own example, and his *ſ Exod.* 20. 9.

bleſſing

t Exod. 29. 11. bleſſing the Sabbath day *t*.

Q. 63. *Which is the fifth Commandment?*

A. The fifth Commandment is, [*Honour thy Father and Mother, that thy dayes may be long upon the Land* *u Exod.* 20. *which the Lord thy God giveth thee u.*]

12. Q. 64. *What is required in the fifth Commandment?*

A. The fifth Commandment requireth the preſerving the honour, and performing the duties, belonging to every one in their ſeveral places and relations, as Superiours *w*, *w Eph.* 5. 21 *x* 1 *Pet.* 2. 17. Inferiours *x*, or Equals *y*.

Q. 65. *What is forbidden in the* *y Rom.* 10. 12. *fifth Commandment?*

A. The fifth Commandment forbiddeth the neglect of, or doing any thing againſt the honour and duty *z Mat.* 15. 4, 5, 6. which belongeth to every one in their ſeveral places and relations *z*.

Ezek. 34. 2 3, 4. Q. 66. *What is the reaſon annexed to the fifth Commandment?*

A. The reaſon annexed to the fifth Commandment is, a promiſe of long life and proſperity (as far as it ſhall ſerve for Gods glory, and their own good) to all ſuch as keep *u Deut.* 5. 16. this Commandment *a*.

Q. 67. *Which is the ſixth Commandment?*

A.

A. The ſixth Commandment is [*Thou ſhalt not kill b.*]

Q. 68. *What is required in the ſixth Commandment?*

A. The ſixth Commandment requireth all lawful endeavours to preſerve our own life *c*, and the life of others *d*.

Q. 69. *What is forbidden in the ſixth Commandment?*

A. The ſixth Commandment forbiddeth the taking away of our own life, or the life of our Neighbour unjuſtly: or whatſoever tendeth thereunto *e*.

Q. 70. *Which is the ſeventh Commandment?*

A. The ſeventh Commandment is, [*Thou ſhalt not commit Adultery f.*]

Q. 71. *What is required in the ſeventh Commandment?*

A. The ſeventh Commandment requireth the preſervation of our own and our Neighbours chaſtity in heart, ſpeech and behaviour *g*.

Q. 72. *What is forbidden in the ſeventh Commandment?*

A. The ſeventh Commandment forbiddeth all unchaſt thoughts, words, and actions *h*.

Q. 73. *Which is the eighth Commandment?*

A.

b Exod. 20. 15.

c Eph. 5. 28 29.

d 1 *Kin.* 18 4.

e Act. 16. 28. *Gen.* 9. 6.

f Exod. 20. 14.

g 1 *Cor.* 7. 2, 3, 5, 35, 36. *Col.* 4. 6. 1 *Pet.* 3. 1.

h Mat. 15. 19.

A. The eighth Commandment is, [*Thou ſhalt not ſteal i.*]

i *Ex.* 20. 15.

Q. 74. *What is required in the eighth Commandment?*

A. The eighth Commandment requireth the lawful procuring, and furthering the wealth and outward eſtate of our ſelves and others *k.*

k *Gen.* 20. 30. 1 *Tim.* 5. 8.

Q. 75. *What is forbidden in the eighth Commandment?*

A. The eighth Commandment forbiddeth whatſoever doth, or may unjuſtly hinder our own, or our neighbours wealth, or outward eſtate *l.*

l *Prov.* 23. 20, 21. & 28. 19.

Q. 76, *Which is the ninth Commandment?*

A. The ninth Commandment is, [*Thou ſhalt not bear falſe witneſs againſt thy Neighbour m.*]

m *Ex.* 20. 16.

Q. 77. *What is required in the ninth Commandment?*

A. The nineth Commandment requireth the maintaining and promoting of truth between man and man *n*, and of our own and our neighbours good name *o*, eſpecially in witneſs bearing *p.*

n *Zach.* 8. 16. o *Joh.* 3. 11. p *Prov.* 14. 3, 25.

Q. 78. *What is forbidden in the nineth Commandment?*

A. The ninth Commandment forbiddeth whatſoever is prejudical to

to truth, or injurious to our own, or our Neighbours good name *q*

q 1 *Sam.* 17. 21. *Pſ.* 15. 3.

Q. 79. *Which is the tenth Commandment?*

A. The Tenth Commandment is, [*Thou ſhalt not covet thy Neighbours Houſe, thou ſhalt not covet thy Neighbours Wife, nor his man Servant, nor his maid Servant, nor his Ox nor his Aſs, nor any thing that is thy Neighbours r.*]

Q. 80. *What is required in the tenth Commandment?*

r Exod. 10. 17.

A. The Tenth Commandment requireth full contentment with our own condition *ſ*, with a right and charitable frame of ſpirit toward our Neighbour and all that is his *t*.

ſ Heb. 13. 5

t Joh. 13. 29 *Rom.* 11. 15

Q. 81. *What is forbidden in the tenth Commandment?*

A. The Tenth Commandment forbiddeth all diſcontentment with our own eſtate *u*, envying or grieving at the good of our Neighbour *w*, & all inordinate motions and affections, to any thing that is his *x*.

u 1 *King.* 21. 4. *w Gal.* 5. 26.

Q. 82. *Is any man able perfectly to keep the Commandments of God?*

x Rom. 7. 7, 8. & 13. 9.

A. No meer man ſince the fall, is able in this life, perfectly to keep the Commandments of God *y*, but doth daily brake them in thought, word, and deed *z*.

z Gen. 5. 6. & 6. 21.

Q.

Q. 83. *Are all tranſgreſſions of the Law equally hainous?*

A. Some ſins in themſelves, and by reaſon of ſeveral aggravations, are more hainous in the ſight of God than others *a*.

a Ezek. 8.6 13, 15. 1 *Joh.* 5.16.

Q. 84. *What doth every ſin deſerve?*

A. Every ſin deſerveth Gods wrath, and curſe, both in this life, and that which is to come *b*.

b Eph. 5.6. *Gal.* 3. 10. *Mat.* 25.41

Q. 85. *What doth God require of us, that we may eſcape his wrath and curſe, due to us for ſin?*

A. To eſcape the wrath and curſe of God due to us for ſin, God requireth of us faith in Jeſus Chriſt, repentance unto life *c*, with the diligent uſe of all the outward means, whereby Chriſt Communicateth to us the benefits of Redemption *d*.

c Act. 20. 21.

d Pro. 2. 1, to 6. *Iſa.* 55. 3.

Q. 86. *What is faith in Jeſus Chriſt?*

A. Faith in Jeſus Chriſt is a ſaving grace *e*, whereby we receive and reſt upon him alone for Salvation as he is offered to us in the Goſpel *f*.

e Heb. 10. 39. *f Joh.* 1.12. *Phil.* 3. 9.

Q. 87. *What is repentance unto life?*

A. Repentance unto life is a ſaving grace *g*, whereby a ſinner out of a true ſenſe of his ſin *h*, and apprehenſion of the mercy of God in Chriſt

g Act. 11. 18. *h Act.* 2.37.

Chriſt *i*, doth with grief and hatred of his ſin, turn from it unto God *k*, with full purpoſe of, and endeavour after, new obedience *l*.

i Joel. 2. 12. *k Jer.* 11. 18, 19. *l* 2 *Cor.* 7. 11.

Q. 88. *What are the outward means, whereby Chriſt communicateth to us the benefits of Redemption?*

A. The outward and ordinary means whereby Chriſt communicateth to us the benefits of Redemption, are his Ordinances, eſpecially the Word, Sacrament, and Prayer; all which are made effectual to the Elect, for ſalvation *m*.

m Mat. 28. 19, 20. *Act.* 2. 42, 46, 47.

Q. 89. *How is the word made effectual to Salvation?*

A. The Spirit of God maketh the Reading, but eſpecially the Preaching of the Word, an effectual means of convincing and converting ſinners, and of building them up in holineſs, and comfort through faith unto ſalvation *n*.

n Neh. 8. 8.

Q. 90. *How is the word to be read and heard, that it may become effectual to Salvation?*

A. That the word may become effectual to ſalvation, we muſt attend thereunto with diligence *o*, preparation *p*, and prayer *q*, receive it with faith and love *r*, lay it up in our hearts

o Pro. 8. 34. *p* 1 *Pet.* 2. 1, 2. *q Pſ.* 119. 18. *r Heb.* 4. 1.

f Ps. 119. 11. hearts *f*,& practiſe it in our lives *t*.

t Luk. 8. 15. Q. 91. *How do the Sacraments become effectual means of Salvation?*

A. The Sacraments become effectual means of ſalvation, not from any vertue in them, or in him that doth adminiſter them, but only by the
u 1 *Pet.* 3. 11 bleſſing of Chriſt *u*, and the work-
Mat. 3. 11. ing of his Spirit in them that by
w 1 *Cor.* 12. faith receive them *w*.
13.

Q. 92. *What is a Sacrament?*

A. A Sacrament is an holy Ordinance inſtituted by Chriſt, wherein, by ſenſible ſignes, Chriſt and the benefits of the New Covenant are
x Gen. 17. repreſented, ſealed, and applyed to
7, 10. believers *x*.
1 *Cor.* 11. 23, Q. 93. *Which are the Sacraments*
26. *of the New Teſtament?*
y Mat. 28. *A.* The Sacraments of the New
19. Teſtament are, Baptiſm *y*, and the
z Mat. 26. Lords Supper *z*.
26, 27, 28. Q. 94. *What is Baptiſm?*

A. Baptiſm is a Sacrament, wherein the waſhing with water, in the Name of the Father and of the Son, and of the Holy Ghoſt *a*, doth ſig-
a Mat. 28. nifie and ſeal our ingrafting into
19. Chriſt, and partaking of the bene-
b Rom. 6. 4. fits of the Covenant of Grace, and
Gal. 3. 27. our engagement to be the Lords *b*.

Q.

Q. 95. *To whom is Baptiſm to be adminiſtred?*

A. Baptiſm is not to be adminiſtred to any that are out of the viſible Church, till they profeſs their faith in Chriſt, and obedience to him *c*, but the infants of ſuch as are members of the viſible Church are to be baptized *d*.

c Act. 8.36 37.& 2.38.
*d Act.*2.38.

Q. 96. *What is the Lords Supper?* 39.

A. The Lords Supper is a Sacrament, wherein by giving and receiving Bread and Wine according to Chriſts appointment, his death is ſhewed forth: and the worthy receivers are not after a corporal and carnal manner, but by faith made partakers of his Body and Blood, with all his benefits to their ſpiritual nouriſhment, and growth in grace *e*.

1 *Cor.*7.14.
e 1 *Cor.*11.

Q. 97. *What is required to the worthy receiving of the Lords Supper?* 23,*to* 36. & 10.16.

A. It is required of them that would worthily partake of the Lords Supper, that they examine themſelves, of their knowledg to diſcern the Lords Body *f*, of their faith to feed upon him *g*, of their repentance *h*, love, and new obedience, leſt coming unworthily, they eat and drink

f 1 *Cor.*11. 28,29.
*g*2*Cor.*13.5
h 1*Cor.*11. 31.

l 1 *Cor.* 11. 26, 29. drink Judgment to themſelves *l*.

Q. 98. *What is Prayer?*

m Pſ. 62. 8. *n* 1 *Joh.* 5. 14. *o Joh.* 15. 23. *p Pſ.* 31. 5, 9. *Dan.* 9. 4. *q Phil.* 4. 6. *r* 1 *Joh.* 5. 14

A. Prayer is an offering up of our deſires unto God *m*, for things agreeable to his will *n*, in the Name of Chriſt *o*, with confeſſion of our ſins *p*, and thankful acknowledgement of his mercies *q*.

Q. 99. *What rule hath God given for our direction in Prayer?*

A. The whole word of God is of uſe to direct us in prayer *r*, but the ſpecial rule of direction, is that form of Prayer, which Chriſt taught his Diſciples, commonly called, The Lords Prayer *ſ*.

ſ Mat. 6. 9. *to* 12.

Q. 100. *What doth the Preface of the Lords Prayer teach us?*

t Mat. 6. 9.

A. The preface of the Lords Prayer, which is, [*Our Father which art in Heaven t*,] teacheth us to draw near to God, with all holy reverence, and confidence, as Children to a Father, able and ready to help us *u*; and that we ſhould pray with and for others *w*.

u Rom. 8. 18 *Luk.* 11. 13. *w Act.* 12. 15. 1 *Tim.* 2. 2.

Q. 101. *What do we pray for in the firſt Petition?*

x Mat 6. 9.

A. In the firſt Petition, which is, [*Hallowed be thy Name x*,] we pray that God would enable us & others to

o glorifie him in all that whereby
e maketh himſelf known *y*, and
hat he would diſpoſe all things to
is own glory *z*.

y Pſ. 67. 2, 3.

z Pſal. 83. throughout.

Q. 102. *What do we pray for in the ſecond Petition?*

A. In the ſecond Petition, which
s, [*Thy Kingdom come a,*] we pray
hat Satans Kingdom may be de-
troyed *b*, and that the Kingdom of
Grace may be advanced *c*, our ſelves
nd others brought into it, and kept
n it *d*, and that the Kingdom of
Glory may be haſtned *e*.

a Mat. 6. 10.

b Pſ. 68. 1, 18.

c Rev. 12. 10, 11.

d 2*Theſ.* 3. 1.

e Rev. 22. 20.

Q. 103. *What do we pray for in the third Petition?*

A. In the third Petition, which is [*Thy will be done in Earth as it is in Heaven,*] we pray that God by his grace would make us able and willing to know, obey, and ſubmit to his will in all things *g*, as the Angels do in Heaven *h*.

f Mat 6. 12.

Q. 104. *What do we pray for in the fourth Petition?*

A. In the fourth Petition, which
s, [*Give us this day our daily bread i*]
we pray, that of Gods free gift we
may receive a competent portion
of the good things of this life, and
enjoy his bleſſing with them *k*.

g Pſ. 67. throughout.

h Pſ. 10. 3, 20, 21.

i Mat. 6. 11.

k Prov. 30. 8, 9.

Q. 105. *What do we pray for in the fifth Petition?*

A. In the fifth Petition, which is, [*And forgive us our debts as we forgive our debtors l,*] we pray that God for Chriſts ſake would freely pardon all our ſins *m*, which we are the rather encouraged to ask, becauſe by his grace we are inabled from the heart to forgive others *n*.

Q. 106. *What do we pray for in the ſixth Petition?*

A. In the ſixth Petition, which is, [*And lead us not into temptation, but deliver us from evil o,*] we pray that God would either keep us from being tempted to ſin *p*, or ſupport and deliver us when we are tempted *q*.

Q. 107. *What doth the concluſion of the Lords Prayer teach us?*

A. The Concluſion of the Lords Prayer, which is, [*For thine is the Kingdom, and the power, and the glory, for ever, Amen r,*] teacheth us to take our incouragement in prayer from God onely *ſ*, and in our prayers to praiſe him, aſcribing kingdom, power and glory to him *t*, and in teſtimony of our deſire and aſſurance to be heard, we ſay *Amen u*.

l Mat. 6. 12.
m Pſ. 51. 1, 2, 7, 9.
Dan. 9. 17, 18, 19.
n Luke 11. 4.
Mat. 18. 35
o Mat. 6. 13
p Mat. 26. 41.
q 2 Cor. 12. 8.
r Mat. 6. 13.
ſ Dan. 9. 4, 7, 8, 9, 16, 17, 18, 19.
t 1 Chr. 29. 10 to 13.
u 1 Cor. 14. 16.

THE TEN COMMANDMENTS.

Exod. 20.

GOD *ſpake all theſe words, ſaying, I am the Lord thy God, Which have brought thee out of the Land of Egypt, out of the houſe of bondage.*

I. *Thou ſhalt have no other Gods before me.*

II. *Thou ſhalt not make unto thee any graven Image, or any likeneſs of any thing that is in Heaven above, or that is in the Earth beneath, or that in the water under the Earth; thou ſhalt not bow down thy ſelf to them nor ſerve them: for I the Lord thy God am a jealous God, viſiting the iniquity of the Fathers upon the Children, unto the third and fourth generation of them that hate me; and ſhewing mercy unto thouſands of them that love me, and keep my Commandments.*

III. *Thou ſhalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltleſs, that taketh his Name in vain.*

IV. *Remember the ſabbath day to keep it holy: ſix dayes ſhalt thou labour and do all thy work; but the ſeventh day is the Sabbath of the Lord thy God: in it thou ſhalt not do any Work, thou, nor thy Son, nor thy Daughter, thy man-ſervant, nor thy maid-ſervant, nor thy Cattel, nor the ſtran-*

ger that is within thy gates: For in six days th
Lord made Heaven and Earth, the Sea, and a
that in them is, and rested the seventh day, where
fore the Lord blessed the Sabbath day, and hallow
ed it.

V. Honour thy Father and thy Mother, that t
dayes may be long upon the Land which th
Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit Adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness agai
thy Neighbour.

X. Thou shalt not covet thy Neighbours hous
thou shalt not covet thy Neighbours Wife, nor h
Man Servant, nor his Maid Servant, nor his O
nor his Ass, nor any thing that is thy Neighbou

THE LORDS PRAYER.

Mat. 6.

OUr Father which art in Heaven; Hallow
be thy Name: Thy Kingdom come: T
will be done on Earth, as it is in Heaven, G
us this day our daily bread: And forgive us
debts as we forgive our debtors; And lead
not into temptation, but deliver us from ev
For thine is the Kingdom, and the Power,
the Glory, for ever; Amen.

TH

THE CREED.

I *Believe in God the Father Almighty, maker of Heaven and Earth: and in Jesus Christ his only* Son *our Lord, which was conceived by the holy Ghost, born of the Virgin* Mary, *suffered under* Pontius Pilate, *was crucified, dead and buried: He descended into Hell* * : *the third day he rose again from the dead, he ascended into Heaven, and sitteth on the right hand of God the Father Almighty, from thence he shall come to judge the quick and the dead: I believe in the Holy Ghost, the Holy Catholick Church, the Communion of Saints, the forgiveness of sins, the Resurrection of the Body, and the Life Everlasting.* Amen.

* i.e. Continued in the state of the dead, and under the power of death till the third day.

So much of every Question both in the Larger and Shorter Catechism, is repeated in the Answer, as maketh every Answer an entire Proposition, or Sentence in it self; to the end, the Learner may further improve it upon all Occasions, for his increase in knowledg and piety, even out of the course of catechising as well as in it.

And albeit the Substance of the doctrine compriſed in that abridgement, commonly called *the Apostles Creed*, be fully set forth in each of the Catechisms, so as there is no necessity of incerting the Creed it self, yet it is here annexed, not as though it were composed by the Apostles, or ought to be esteemed Canonical Scripture, as the ten Commandments, and the Lords Prayer (much less a prayer, as ignorant people have been apt to make both it and the Decalogue) but because it is a brief sum of the Christian Faith, agreeable to the Word of God, and anciently received in the Churches of Christ,

THE

THE SUMME OF SAVING KNOWLEDGE,

With the

Practical uſe thereof.

John 6. 37.

All that the Father giveth me, ſhall come to me: and him that cometh to me, I will in no wiſe caſt out.

EDINBURGH,
Printed by *George Swintoun*, and *Thomas Brown*, and are to be ſould by *Thomas Malthus*, at the *Sun* in the *Poultry*.

A brief Sum of

Christian Doctrine,

Contained

in Holy Scriptures and holden forth in the Confession of Faith & Catechism.

Agreed upon by the Assembly of Divines at *Westminster*, and received by the General Assembly of the Kirk of *Scotland*.

The sum of Saving Knowledge may be taken up in these four heads. 1. The woeful condition wherein all men are by nature, through breaking of the Covenant of Works. 2. The Remedy provided for the Elect in Jesus Christ, by the Covenant of Grace. 3. The means appointed to make them partakers of this Covenant. 4. The blessings which are effectually conveyed unto the Elect by these means. Which four heads are set down each of them in some few Propositions.

HEAD I. Our woful condition by nature, through breaking the Covenant of Works, *Hos.* 13.9. *O Israel, thou hast destroyed thy self.*

THe Almighty and Eternal God the Father, the Son, and the Holy Ghost, three distinct persons, in one and the same undivided God-head, equally infinite in all perfections; did before time most wisely decree for his own glory, whatsoever cometh to pass in time, and

doth moſt holily, and infallibly execute all his Decrees, without being partaker of the ſin of any Creature.

II. This God in ſix dayes made all things of nothing very good in their own kind, in ſpecial he made all the Angels holy; and he made our firſt Parents *Adam* and *Eve*, the root of mankind both upright and able to keep the Law written in their heart. Which Law they were naturally bound to obey under pain of death, but God was not bound to reward their ſervice, till he entered into a Covenant or Contract with them, and their poſterity in them, to give them eternal life upon condition of perfect perſonal obedience, with all threatning death in caſe they ſhould fail. This is the Covenant of Works.

III. Both Angels and Men are ſubject to the change of their own free will as experience proveth, (God having reſerved to himſelf the incommunicable property of being naturally unchangeable) For many Angels of their own accord fell by ſin from their firſt Eſtate and became Devils, our firſt Parents being inticed by Satan, one of theſe Devils ſpeaking in a ſerpent, did break the Covenant of Works in eating the forbidden Fruit, whereby they and their poſterity being in their loins, as branches in the root, and comprehended in the ſame Covenant with them, became not only lyable to eternal death, but alſo loſt all ability to pleaſe God; yea did become by nature Ene-

mies

mies to God and to all ſpiritual good, and inclined only to evil continually. This is our original ſin, the bitter root of all our actual tranſgreſſions, in thought, word, and deed.

HEAD II. The remedy provided in Jeſus Chriſt for the Elect by the Covenant of Grace; *Hoſ.* 13. 9. *O Iſrael, thou haſt deſtroyed thy ſelf, but in me is thine help.*

ALbeit man, having brought himſelf into this woeful condition be neither able to help himſelf, nor willing to be helped by God out of it, but rather inclined to ly ſtill unſenſible of it, till he periſh: yet God for the glory of his rich Grace, hath revealed in his Word a way to ſave ſinners, to wit, by faith in Jeſus Chriſt the Eternal Son of God, by vertue of & according to, the tenor of the Covenant of Redemption, made and agreed upon between God the Father and God the Son, in the counſel of the Trinity before the World began.

II. The ſum of the Covenant of Redemption is this, God having freely choſen unto life, a certain number of loſt mankind, for the glory of his rich Grace did give them before the world began, unto God the Son appointed Redeemer, that upon condition he would humble himſelf ſo far as to aſſume the humane nature of a ſoul and body, unto perſonal union with his Divine Nature, and ſubmit himſelf to the

Law as ſurety for them, and ſatisfie Juſtice for them, by giving obedience in their name, even unto the ſuffering of the curſed death of the Croſs, he ſhould ranſom and redeem them all from ſin and death, and purchaſe unto them righteouſneſs and eternal life, with all ſaving graces leading thereunto, to be effectually, by means of his own appointment, applyed in due time to every one of them. This condition the Son of God (who is Jeſus Chriſt our Lord) did accept before the world began, and in the fulneſs of time came into the World, was born of the virgin *Mary*, ſubjected himſelf to the Law, and compleatly payed the ranſome on the Croſs: but by vertue of the foreſaid bargain made before the World began, he is in all ages ſince the fall of *Adam*, ſtill upon the work of applying actually the purchaſed benefits unto the elect: and that he doth by way of entertaining a Covenant of free grace and reconciliation with them, through faith in himſelf, which Covenant he makes over to every believer a right and intreſt to himſelf, and to all his bleſſings.

III. For the accompliſhment of this Covenant of Redemption, and making the Elect partakers of the benefits thereof in the Covenant of Grace, Chriſt Jeſus was clad with the threefold Office of Prophet, prieſt, and King. Made a *Prophet*, to reveal all ſaving knowledg to his people, and to perſwade them to believe and obey the ſame. Made a *Prieſt*, to offer up himſelf

ſelf a ſacrifice once for them all, and to intercede continually with the Father for making their perſons and ſervices acceptable to him. And made a *King*, to ſubdue them to himſelf, to feed and rule them by his own appointed Ordinances, and to defend them from their enemies.

HEAD 3. The outward means appointed to make the Elect partakers of this Covenant, and all the reſt that are called to be inexcuſable, *Mat.* 22. 14. *Many are called.*

THe outward means and ordinances for making men partakers of the Covenant of Grace are ſo wiſely diſpenced, as the Elect ſhall be infallibly converted and ſaved by them, and the Reprobate among whom they are not, be juſtly ſtumbled. The means are ſpecially theſe four. 1. The Word of God. 2. The Sacraments. 3. Kirk Government. 4. Prayer. In the Word of God preached by ſent Meſſengers, the Lord makes offer of Grace to all ſinners upon condition of faith in Jeſus Chriſt, and whoſoever do confeſs their ſin, accept of Chriſt offered, and ſubmit themſelves to his Ordinances, he will have both them and their children received into the honour and priviledges of the Covenant of Grace. By *the Sacraments* God will have the

Cove-

Covenant ſealed for confirming the bargain on the foreſaid condition. By *Kirk Government* he will have them hedge in, and help forward unto the keeping of the Covenant. And by *Prayer*, he will have his own glorious Grace promiſed in the Covenant, to be daily drawn forth, acknowledged and imployed. All which means are followed either really, or in profeſſion only, according to the quality of the Covenants, as they are true or counterfit believers.

II. The Covenant of Grace ſet down in the Old Teſtament before Chriſt came, and in the New ſince he came, is one and the ſame in ſubſtance, albeit different in outward adminiſtration: for the covenant in the Old Teſtament, being ſealed with the Sacrament of Circumciſion and the Paſchal Lamb, did ſet forth Chriſts death to come, and the benefits purchaſed thereby, under the ſhadow of bloody ſacrifices and ſundry ceremonies: but ſince Chriſt came, the Covenant, being ſealed by the Sacraments of Baptiſm, and the Lords Supper, do clearly hold forth Chriſt already crucified before your eyes, victorious over death, and the grave, and glorioufly ruling Heaven and Earth for the good of his own people.

HEAD

HEAD IV. The bleſſings which are effectually conveyed by theſe men to the Lords Elect or choſen one *Mat.* 22. 24. *Many are called, but few are choſen.*

BY theſe outward Ordinances as our Lord makes the Reprobate inexcuſable: ſo, in the power of his Spirit, he applies unto the Elect effectually, all ſaving graces purchaſed to them, in the Covenant of redemption, and maketh a change in their perſons, In particular. 1. He doth convert and regenerate them, by giving ſpiritual life to them, in opening their underſtanding, renewing their wills, affections and faculties, for giving ſpiritual obedience to his commands. 2. He gives unto them *ſaving Faith* by making them in the ſenſe of deſerved condemnation, to give their conſent heartily to the Covenant of Grace, and to imbrace Chriſt Jeſus unfained. 3. He gives them *Repentance*, by making them, with Godly ſorrow in the hatred of ſin, and love of Righteouſneſs: turn from all iniquity to the ſervice of *God*, and, 4. He *Sanctifies* them, by making them go on and perſevere in faith, and ſpiritual obedience of the Law of *God*, manifeſted by fruitfulneſs in all duties, and doing good works, as *God* offereth occaſion.

II. Together with this inward change of their perſons, *God* changes alſo their ſtate for ſo

ſo ſoon as they are brought by Faith into the Covenant of Grace, 1. He *Juſtifies* them, by imputing unto them, that perfect obedience which Chriſt gave to the Law, and the ſatisfaction alſo which upon the Croſs Chriſt gave unto Juſtice in their name. 2. He *Reconciles* them, and makes them friends to God, who were before enemies to God. 3. He *Adoptes* them that they ſhould be no more children of Satan, but children of God, inriched with all ſpiritual priviledges of his Sons: And laſt of all, after their warfare in this life is ended, he perfects the holineſs and bleſſedneſs, firſt of their ſouls at their death, and then both of their ſouls and their bodys, being joyfully joyned together again in the Reſurrection, at the day of his Glorious coming to Judgment, when all the wicked ſhall be ſent away to Hell, with Satan whom they have ſerved; but Chriſts own choſen and redeemed ones, true Believers, Students of holineſs, ſhall remain with himſelf for ever, in the ſtate of *Glorification*.

THE

The practical use of

Saving Knowledge,

Contained in Scripture, and holden forth briefly in the foresaid *Confessions* of *Faith* and *Catechisms*.

THe chief general use of Christian Doctrine is, to convince a man of sin, and of Righteousness, and of Judgment, *John* 16.8. Partly by the Law or Covenant of Works, that he may be humbled and become penitent; and partly by the Gospel or Covenant of Grace, that he may becom an unfained believer in Jesus Christ, and be strengthned in his faith by good fruits, and so be saved.

The sum of the Covenant of Works, or of the Law, is this, *If you do all that is Commanded, and not fail in any point, thou shalt be saved: But if thou fail, thou shalt die. Rom.* 10.5. *Gal.* 3.10. 12.

The sum of the Gospel or Covenant of grace and Reconciliation is this, *If thou flee from deserved wrath, to the true Redeemer Jesus Christ*, (who is able to save to the uttermost all that come to God, through him) *thou shalt not perish*,

riſh but have eternal life, *Rom.* 10. 8, 9, 11.

For convincing a man of ſin, of Righteouſneſs, and of Judgment by the Law, or Covenant of Works let theſe Scriptures among many more be made uſe of.

1. For convincing a man of ſin by the Law: conſider, *Jer.* 17. 9, 10.

THe heart is deceitful above all things and deſperately wicked, who can know it? I the Lord ſearch the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.

Here the Lord teacheth theſe two things.

1. That the fountain of all our miſcarriage and actual ſinning againſt *God* is in the heart, which comprehendeth the mind, will, affections, and all the powers of the ſoul, as they are corrupted & defiled with original ſin: the mind being not only ignorant and uncapable of ſaving truth; but alſo full of error and enmity againſt *God*, and the will and effections being obſtinately diſobedient unto all *Gods* directions, and bent toward that only which is evil; *The heart*, ſaith he, *is deceitful above all things, and deſperately Wicked*; yea, and unſearchably wicked: ſo that *no man can know it*, and *Gen.* 6. 5. *Every imagination of the thoughts of mans heart is only evil continually* (ſaith the Lord) whoſe teſtimony we muſt truſt in this and all other matters: and experience alſo may teach us, that till *God* make us deny our ſelves, we

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never look to God in any thing; but fleshly self interest alone doth rule us and move all the wheels of our actions.

2. That the Lord bringeth our original sin or wicked inclination, withal the actual fruits thereof, unto reckoning before his Judgment Seat, for he searcheth the heart, and tryeth the reins, to give every man according to his ways, and according to the fruit of his doings.

Hence let every man reason thus:

What God and my guilty conscience beareth witness of, I am convinced that it is true.

But God and my guilty conscience beareth witness, that my heart is deceitful above all things, and desperately wicked; and that all the imaginations of my heart, by nature, are only evil continually.

Therefore I am convinced that this is true.

Thus a man may be convinced of sin by the Law

For convincing a man of righteousness by the Law, consider, *Gal.* 3. 10.

As many as are of the works of the Law, are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the Book of the Law to them.

Here the Apostle teacheth us three things.

1. That by reason of our natural sinfulness, the impossibility of any mans being justified by the works of the Law is so certain, that whoso-

whosoever do seek Justification by the works of the Law, are liable to the curse of God, for breaking of the Law; *for, as many as are of the works of the Law are under the curse*, saith he.

2. That unto the perfect fulfilling of the Law, the keeping of one or two of the precepts, or doing of some, or of all duties (if it were possible) for a time is not sufficient; for the Law requireth, that *a man continue in all things which are written in the Book of the Law, to do them.*

3. That because no man can come up to this perfection, every man by nature is under the curse; for the Law saith, *Cursed is every one that continueth not in all things, which are written in the Book of the Law, to do them.*

Now to be under the curse, compredendeth all the displeasure of God, with the danger of the breaking forth more & more of his wrath, upon soul and body, both in this life and after death perpetually, if grace do not prevent the full execution thereof.

Hence let every man reason thus:

Whosoever, according to the Covenant of Works is liable to the curse of God, for breakin the Law, times and wayes out of number, cannot be justified, or find righteousness by the works of the Law.

But I (may every man say) according to the Covenant of Works, am liable to the curse of God, for breaking the Law, times and ways out of number.

There-

Therefore I cannot be juſtified, or have righteouſneſs by the works of the Law.

Thus may a man be convinced of Righteouſneſs, that it is not to be had by his own works or by the Law.

3. For convincing a man of Judgment by the Law: conſider, 2 *Theſ.* 1. 7.

THe Lord ſhall be revealed from Heaven with his mighty Angels, *ver.* 8. In flaming fire taking vengance on them that know not God, and that obey not the Goſpel of our Lord Jeſus Chriſt, *ver.* 9. Who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power, *ver.* 10. When he ſhall com to be glorified in his ſaints, and to be admired in all them that believe.

Wherein we are taught, that our Lord Jeſus, who now offers to be Mediator for them who believe in him, ſhall at the laſt day, come armed with flaming fire, to judge, condemn and deſtroy all them who have not believed God, have not received the offer of grace made in the Goſpel, nor obeyed the Doctrine thereof; but remain in their natural eſtate under the Law or Covenat of Works.

Hence let every man reaſon thus:

What the righteous Judge hath fore-warned me ſhall be done, at the laſt day, I am ſure is juſt Judgement.

But the righteous Judge hath fore-warned me, that if I do not believe God in time, and obey

obey the Doctrine of the Gospel, I shall b secluded from his presence & his glory, at th last day, and be tormented in soul and body fo ever.

Therefore I am convinced that this is jus Jud gment,

And I have reason to thank *God* heartily who hath forewarned me to flee from the wrath which is to come.

Thus every man may be, by the Law or Covenant of Works, convinced of judgment, if he shall continue under the Covenant of Works, or shall not obey the *Gospel* of our Lord Jesus.

For convincing a man of sin, righteousness, and judgment by the Gospel.

AS for convincing a man of sin, and righteousness, and judgmeut by the *Gospel* or Covenant of grace, he must understand three things. 1. That not believing in Jesus Christ, or refusing of the Covenant of *Grace*, offered in him, is a greater and more dangerous sin, than all other sins against the Law; because the hearers of the *Gospel* not believing in Christ, do reject *Gods* mercy in Christ, the only way of freedom from sin and wrath, and will not yield to be reconciled to *God*. Next, he must understand that perfect remission of sin & true righteousness is to be had only by Faith in Jesus; because *God* requireth no

other

other conditions but Faith, and teſtifies from Heaven that he is well pleaſed to juſtify ſinners upon this condition. 3. He muſt underſtand that, upon righteouſneſs received by Faith, Judgment ſhall follow on the one hand, to the deſtroying of the Works of the Devil in the believer, and to the perfecting of the work of Sanctification in him, with Power: and that upon refuſing to take righteouſneſs by faith in Jeſus Chriſt, Judgment ſhall follow on the other hand, to the condemnation of the misbeliever, and deſtroying of him with Satan and his ſervants for ever.

For this end let theſe paſſages of Scripture, among many others, ſerve to make the greatneſs of the ſin of not believing in Chriſt appear, or to make the greatneſs of the ſin of refuſing of the Covenant of grace, offered to us, in the offering of Chriſt unto us, let the fair offer of *Grace* be looked upon as it is made, *Iſa.* 55. 3. Incline your ear and come unto me: (ſaith the Lord) hear, and your ſoul ſhall live, and I will make an everlaſting Covenant with you, even the ſure mercies of *David*. That is, if ye will believe me, and be reconciled to me, I will by Covenant give unto you Chriſt, and all ſaving graces in him; repeated, *Act.* 13. 24.

Again conſider, that this general offer in ſubſtance is equivalent to a ſpecial offer made to every one in particular, as appeareth by the Apoſtles making uſe of it, *Acts* 16. 13. Believe on the Lord Jeſus Chriſt, and thou ſhalt

shalt be saved and thy House. The reason of which offer is given *Joh.* 3. 16. *For God so loved the World, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.* Seeing then this great salvation is offered in the Lord Jesus, whosoever believe not in him, but look for happiness some other way, what doth he else, but observe lying vanities, & forsake his own mercy which he might have had in Christ? *Jonah* 2. 8, 9. What doth he else but blaspheme God in his heart? as it is said, 1 *John* 5. 10. *He that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son; & this is the record, that God hath given to us eternal life, and this life is in his Son;* and that no sin against the Law is like unto this sin, Christ testifies, *Joh.* 15. 22. *If I had not come and spoken to them, they had not had sin; but now they have no cloak for their sin.* This may convince a man of the greatness of this sin of not believing in Christ.

For convincing a man of righteousness to be had only by Faith in Christ: consider how, *Rom.* 10. 3, 4.

IT is said, That *the Jews being ignorant of Gods righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God,* (and so they perished) *for Christ is the end of the Law* for

for righteouſneſs to every one that believeth: and *Acts* 13. 34. *By Chriſt Jeſus all that believe, are juſtified from all things, from which ye could not be juſtified by the Law of* Moſes: and 1 *John* 1. 7. *The blood of Jeſus Chriſt his Son, cleanſeth us from all ſin.*

For convincing a man of Judgement, if a man imbrace this righteouſneſs: conſider, 1 *John* 3. 8. *For this purpoſe the Son of God was manifeſted that he might deſtroy the works of the Devil.* And *Heb.* 9. 14. *How much more ſhall the blood of Chriſt, who through the eternal Spirit offered himſelf without ſpot to God, purge your conſcience from dead works to ſerve the living God.*

But if a man imbrace not this righteouſneſs, his doom is pronounced, *John* 3. 18. *He that believeth not is condemned already; becauſe he hath not believed in the Name of the only begotten Son of God. And this is the condemnation, that light is come into the World, and men love darkneſs rather then light.*

Hence let the penitent deſiring to believe, reaſon thus:

What doth ſuffice to convince all the Elect in the world of the greatneſs of the ſin of not believing in Chriſt, or refuſing to flee to him for relief from ſins done againſt the Law, and from wrath due thereto? and what ſufficeth to convince them that righteouſneſs & eternal life is to be had by Faith in Jeſus Chriſt, or by conſenting to the Covenant of Grace in him?

and

and what ſufficeth to convince them of Judgement to be exerciſed by Chriſt for deſtroying the works of the Devil in a man, and ſanctifying and ſaving all that believe in him, may ſuffice to convince me alſo.

But what the Spirit hath ſaid in theſe or other like Scriptures. ſufficeth to convince the Elect world of the foreſaid ſin and righteouſneſs and Judgment.

Therefore what the Spirit hath ſaid in theſe and other like Scriptures, ſerveth to convince me thereof alſo.

Whereupon let the penitent deſiring to believe take with him words, and ſay heartily to the Lord. Seeing thou ſayeſt, *ſeek ye my Face*, my ſoul anſwereth unto thee, *thy face, Lord, will I ſeek*, I have hearkned unto the offer of an everlaſting Covenant of all ſaving mercies to be had in Chriſt; and I do heartily imbrace thy offer, Lord let it be a bargain, *Lord I believe, help my unbelief*: Behold I give my ſelf to thee to ſerve thee in all things for ever, and I hope *thy right hand ſhall ſave me*, the Lord will perfect that which concerneth me. Thy mercy, O Lord endureth for ever, forſake not the *works of thy own hands*. Thus may a man be made an unfained believer in Chriſt

For

For ſtrengthning the mans Faith who hath agreed unto the Covenant of Grace.

BEcauſe many true believers are weak, and do much doubt if ever they ſhall be ſure of the ſoundneſs of their own Faith and effectual calling, or made certain of their Juſtification and Salvation, when they ſee, that many, who profeſs Faith, are found to deceive themſelves; let us ſee how every believer may be made ſtrong in the faith, and ſure of his own Election and Salvation upon ſolid grounds by ſure warrants and true evidences of Faith. To this end among many other Scriptures, take theſe following.

1. For laying ſolid grounds of faith, conſider, 2 *Pet.* 1. 10.

Wherefore the rather, brethren, give diligence to make ſure your calling and Election, for if ye do theſe things, ye ſhall never fall.

In which words the Apoſtles teacheth us theſe four things, for help and direction, how to be made ſtrong in the Faith.

1. That ſuch as believe in Chriſt Jeſus, and are fled to him for relief from ſin and wrath, albeit they be weak in the faith, yet they are indeed Children of the ſame Father with the Apoſtles: for ſo he accounteth of them, while he called them *Brethren.*

2. That albeit we be not ſure, for the time of our effectual calling and Election, yet we may

be made ſure of both, if we uſe diligence: for this he preſuppoſeth, ſaying, *Give diligence to make your calling and election ſure.*

2. That we muſt not be diſcouraged, when we ſee many ſeeming believers prove rotten branches and make defection, but we muſt the rather take the better heed to our ſelves. *Wherefore the rather, brethren,* ſaith he, *give all diligence.*

4. That the way to be ſure both of our effectual calling, and Election, is to make ſure work of our Faith, by laying the grounds of it ſolidly, and bringing forth the fruits of our faith in new obedience conſtantly, *For if ye do theſe things,* ſaith he, *ye ſhall never fall*; understand by theſe things, what he had ſaid of ſound faith, *ver.* 1. 2, 3, 4. And what he had ſaid of the bringing out of the fruits of faith, *ver.* 5, 6, 7, 8.

To this ſame purpoſe conſider, *Rom.* 1. *There is therefore now no condemnation to them that are in Chriſt Jeſus, who walk not after the fleſh, but after the Spirit.* ver. 2. *For the Law of the Spirit of life, in Chriſt Jeſus, hath made me free from the Law of ſin and death.* ver. 3. *For what the Law could not do, in that it was weak through the fleſh, God ſending his own Son, in the likeneſs of ſinful fleſh, and for ſin condemned ſin in the fleſh.* ver. 4. *That the Righteouſneſs of the Law might be fulfilled in us, who walk not after the fleſh, but after the Spirit.*

Wherein the apoſtle teacheth us theſe four things, for laying of the ground of faith ſolidly.

1. That every one is a true believer, who in the ſenſe of his ſin and fear of Gods wrath doth flee for full relief from both unto Jeſus Chriſt alone, as the only Mediator, and all-ſufficient Redeemer of men, and being fled to Chriſt, doth ſtrive againſt his own fleſh, or corrupt inclination of nature, and ſtudieth to follow the rule of Gods Spirit, ſet down in his Word; for the man whom the Apoſtle doth here bleſs as a true believer, is a man in Chriſt Jeſus, *who doth not walk after the fleſh, but after the Spirit.*

2. That all ſuch perſons as are fled to Chriſt and do ſtrive againſt ſin, howſoever they may be poſſibly exerciſed under the ſenſe of wrath, and fear of condemnation, yet they are in no danger; *for there is no condemnation* (ſaith he) *to them that are in Chriſt Jeſus, who walk not after the fleſh, but after the Spirit.*

3. That albeit the Apoſtle himſelf (brought in here for examples cauſe) and all other true believers in Chriſt, be, by nature, under the Law of ſin and death, or under the Covenant of Works, (called the Law of ſin and death, becauſe it bindeth ſin and death upon us, till Chriſt ſet us free) yet the Law of the ſpirit of life in Chriſt Jeſus, or the Covenant of Grace ſo called, becauſe it doth enable and quicken man to a ſpiritual life through Chriſt) doth

set the Apostle and all true believers free from the Covenant of Works or the Law of sin and death, so that every man may say with him, *The law of the Spirit of life*, or the Covenant of Grace, *hath freed me from the Law of sin and death*, or Covenant of Works.

4. That the fountain and first ground from whence our freedom from the curse of the Law doth flow, is the Covenant of Redemption, past betwixt God, and God the Son, as incarnate, wherein Christ takes the curse of the Law upon him for sin, that the believer, who could not otherwise be delivered from the Covenant of Works, may be dilivered from it. And this Doctrine the Apostle holdeth forth in these four branches. 1. That it was utterly impossible for the Law, or Covenant of works, to bring righteousness and life to a sinner because it was weak. 2. That this weakness and inability of the Law, or Covenant of Works, is not the fault of the Law, but the fault of sinful flesh, which is neither able to pay the penalty of sin, nor to give perfect obedience to the Law (presuppose by-gone sins were forgiven) the Law was weak (saith he) *through the flesh*. 3. That the righteousness and salvation of sinners, which was impossible to be brought about by the Law, is brought to pass by sending Gods own Son, Jesus Christ *in the flesh*, in whose flesh sin is condemned and punished, for making satisfaction in the behalf of the Elect, that they might be set free

4. That

4. That by his means the Law loſeth nothing, becauſe the righteouſneſs of the Law is beſt fulfilled this way: Firſt by Chriſt, giving perfect active obedience in our name unto it in all things: Next, by his paying, in our name, the penalty, (due to our ſins) in his death. And laſtly, by his working of Sanctification in us; who are true believers, who ſtrive to give new obedience unto the Law, and *walk not after the fleſh, but after the Spirit.*

Warrants to believe.

FOr building our confidence upon this ſolid ground, theſe four warrants and ſpecial motives to believe in Chriſt may ſerve. The 1. Whereof is *Gods hearty invitation*, holden forth, *Iſa.* 55. 1, 2, 3, 4, 5.

Ho, every one that thirſteth, come ye to the waters, and he that hath no money, come and buy without money, and without price. ver. 2. *Wherefore do ye ſpend your money for that which is not bread, and your labour for that which ſatisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your ſoul delight it ſelf in fatneſs.* ver. 3. *Incline your ear and come to me, hear, and your ſoul ſhall live, and I will make an everlaſting Covenant with you, even the ſure mercies of* David. ver. 4. *Behold I have given him for a witneſs to the people, a leader and commander to the people,* &c.

Here (after ſetting down the precious ranſom of our Redemption by the ſufferings of Chriſt, and the rich bleſſings purchaſed to us thereby in the two former Chapters) the Lord, in this Chapter.

1. Maketh open offer of Chriſt and his grace by proclamation of a free and gracious market of Righteouſneſs and Salvation; to be had through Chriſt to every ſoul without exception, that truly deſires to be ſaved from ſin and wrath; *Ho every one that thirſteth*, ſaith he.

2. He inviteth all ſinners, that, for any reaſon, ſtand at diſtance with God, to come and take from him riches of grace running in Chriſt as a River to waſh away ſin, and to ſlacken wrath: *Come ye to water*, ſaith he.

3. Leſt any ſhould ſtand back, in the ſenſe of his own ſinfulneſs or unworthyneſs and inability to do any good, the Lord calleth upon ſuch perſons in ſpecial, ſaying, *He that hath no money, come.*

4. He craveth no more of his Merchant, but that he be pleaſed with the wares offered, which are grace and more grace, and that he heartily conſent unto, and imbrace this offer of grace, that ſo he may cloſe a bargain and a formal Covenant with God, *Come, buy without money* (ſaith he) *Come eat*, that is, conſent to have and take unto you all ſaving graces, make the wares your own, poſſeſs them, and make uſe of all bleſſings in Chriſt, whatſoever maketh for your ſpiritual life and comfort, uſe and enjoy

enjoy it freely, without paying any thing for it. *Come, buy wine and milk without mony and without price*, ſaith he.

5. Becauſe the Lord knoweth how much we are inclined to ſeek righteouſneſs and life by our own performances, and ſatisfaction to have righteouſneſs & life, as it were by the way of works, and how loath we are to embrace Chriſt Jeſus, and to take life by way of free grace, through Jeſus Chriſt, upon the tearms whereupon it is offered to us, therefore the Lord lovingly calls us off this our crooked and unhappy way, with gentle and timous admonition, giving us to underſtand that we ſhall but loſe our labour in this our way, *Wherefore do ye ſpend your money* (ſaith he) *for that which is not bread, and your labour for that which ſatisfieth not?*

6. The Lord promiſeth to us ſolid ſatisfaction, in the way of betaking our ſelves unto the grace of Chriſt, even true contentment, and fulneſs of ſpiritual pleaſure, ſaying, *Hearken diligently unto me, and eat that which is good, and let your ſoul delight its ſelf in fatneſs.*

7. Becauſe faith cometh by hearing, he calleth for audience unto the explication of the offer, and calleth for believing of, and liſtening unto the truth, which is able to beget the application of ſaving faith and to draw the ſoul to truſt in God. *Incline your ear and come unto me*, ſaith he. To which end the Lord promiſeth, that this offer being received, ſhall quicken

the dead ſinner, and that upon the welcoming of this offer, he will cloſe the Covenant of Grace with the man that ſhall conſent unto it, even an indiſſolvable Covenant of perpetual Reconciliation and Peace, *Hearken and your ſoul ſhall live, and I will make an everlaſting Covenant with you.*

Which Covenant he declareth, ſhall be in ſubſtance the aſſignation, and the making over of all the ſaving graces, which *David* (who is Jeſus Chriſt, *Act.* 13. 34.) hath brought for us in the Covenant of Redemption, *I will make a Covenant with you* (ſaith he) *even the ſure mercies of* David. *By ſure mercies* he means ſaving grace, ſuch as are righteouſneſs, peace, and joy in the Holy Ghoſt, Adoption, Sanctification, and Glorification, and whatſoever belongs to Godlineſs, and life eternal.

8. To confirm and aſſure us of the real grant of theſe ſaving mercies, and to perſwade us of the reality of the Covenant betwixt God and the believer of this word, the Father hath made a fourfold gift of his eternal and only begotten Son.

Firſt, to be incarnate and born, for our ſake, of the ſeed of *David*, his type, for which cauſe he is called here, and *Act.* 13. 34. (*David* the true and everlaſting King of *Iſrael.*) This is the great gift of God to man, *John.* 4. 10. And here [I have given him to be *David*, or born of *David* to the people.]

Secondly,

Secondly, he hath made a gift of Chriſt to be a *witneſs* to the people, both of the ſure and ſaving mercies granted to the redeemed in the Covenant of Redemption, and alſo of the Fathers willingneſs, and purpoſe to apply them, and to make them faſt in the Covenant of Reconciliation made with ſuch as imbrace the offer; *I have given him* (ſaith the Lord here) *to be a witneſs to the people:* and truly he is a ſufficient witneſs in this manner, in many reſpects. 1. Becauſe he is one of the Perſons of the bleſſed Trinity, and party contracter for us, in the Covenant of Redemption before the World was. 2. He is by Office as Mediator, the Meſſenger of the Covenant, and hath gotten commiſſion to reveal it. 3. He began actually to reveal it in Paradice, where he promiſed that the ſeed of the woman ſhould bruiſe the head of the Serpent. 4. He ſet forth his own death and ſufferings, and the great benefit that ſhould come thereby to us, in the types and figures of ſacrifices and ceremonies before his coming. 5. He gave more and more light about this covenant, ſpeaking by his Spirit, from age to age, in the holy prophets. 6. He came himſelf in the fulneſs of time, and did bear witneſs of all things belonging to this Covenant, and of Gods willing mind to take believers into it, partly by uniting our nature in one perſon with the Divine Nature, partly by Preaching the good tidings of the Covenant with his own mouth, partly by

paying the price of Redemption on the Croſs, and partly by dealing ſtill with the people from the beginning to this day, to draw in and to hold in the redeemed in this Covenant.

Thirdly, God hath made a gift of Chriſt, *as a Leader to the people*, to bring us through all difficulties, all afflictions and temptations, unto life, by this Covenant. And he it is, and no other, who doth indeed lead his own unto the Covenant, and in the Covenant all the way on unto ſalvation. 1. By the direction of his word and Spirit. 2. By the example of his own life, in faith and obedience, even to the death of the Croſs. 3. By his powerful working, bearing his redeemed ones in his arms, and cauſing them to lean on him, while they go up through the wilderneſs.

Fourthly, God hath made a gift of Chriſt unto his people, as a Commander; which Office he faithfully exerciſeth, by giving to his Kirk and people, Laws and Ordinances, Paſtours and Governours, and all neceſſary Officers, by keeping Courts and Aſſemblies among them to ſee that his Laws be obeyed: Subduing by his Word, Spirit and Diſcipline, his peoples corruptions; and by his Wiſdom and Power, guarding them againſt their enemies whatſoever.

Hence he who hath cloſed bargain with God, may ſtrengthen his faith, by reaſoning after this manner.

Who

Whoſoever doth heartily receive the offer of free grace made here to ſinners, thirſting for righteouſneſs and ſalvation, unto him by everlaſting covenant belongeth Chriſt the true *David*, with all his ſure and ſaving mercies.

But I (may the weak believer ſay) do heartily receive the offer of free grace, made here to ſinners, thirſting for righteouſneſs and ſalvation.

Therefore unto me, by an everlaſting Covenant belongeth Chriſt Jeſus, with all his ſure and ſaving mercies.

The ſecond warrant and ſpecial motive to imbrace Chriſt & believe in him is the earneſt requeſt that God maketh to us to be reconciled to him in Chriſt, holden forth, 2 *Cor.* 5. ver. 14. 19, 20, 21.

God was in Chriſt, reconciling the World unto himſelf, not imputing their treſpaſſes unto them: and hath committed unto us the Word of Reconciliation. ver. 20. *Now then we are Embaſſadors for Chriſt, as though God did beſeech you by us, we pray you in Chriſts ſtead, be ye reconciled to God.* ver. 21. *For he hath made him to be ſin for us who knew no ſin, that we might be made the righteouſneſs of God in him.*

Wherein the Apoſtle teacheth us theſe nine Doctrines.

1. That the Elect World, or the World re-

redeemed ſouls, are by nature in the eſtate of enmity againſt God. This is preſuppoſed in the word *Reconciliation*; for reconciliation, or renewing of friendſhip, cannot be, except betwixt thoſe that have been at enmity.

2. That in all the time by-paſt, ſince the fall of *Adam*, Chriſt Jeſus, the eternal Son of God, as Mediator, and the Father in him, hath been about the making friendſhip (by his word and Spirit) betwixt himſelf and the *elect World*, *God* (ſaith he) *was in Chriſt reconciling the world to himſelf*.

3. That the way of reconciliation was in all ages one and the ſame in ſubſtance, *viz.* by forgiving the ſins of them who do acknowledge their ſins, and their enmity againſt God, and do ſeek reconciliation and remiſſion of ſins in Chriſt, for God (ſaith he) *was in Chriſt reconciling the World to himſelf*, by way of *not imputing their treſpaſſes unto them*.

4. That the end and ſcope of the Goſpel and whole word of God, is threefold.

1. It ſerveth to make people ſenſible of their ſins, and of their enmity againſt God, and of their danger if they ſhould ſtand out, and not fear Gods diſpleaſure.

2. The word of God ſerveth to make men acquainted with the curſe which God hath preparedfor making friendſhip with him through Chriſt, *viz.* That if men ſhall acknowledge the enmity, and ſhall be content to enter into a

Cove-

Covenant of friendſhip with God, through Chriſt, then God will be contented to be reconciled with them freely.

3. The word of God ſerveth to teach men how to carry themſelves towards God, as friends after they are reconciled to him, *viz.* to be loath to ſin againſt him, and to ſtrive heartily to obey his commandments, and therefore the *Word of God* here is called *the Word of Reconciliation*, becauſe it teacheth us, what need we have of reconciliation, and how to make it, and how to keep the reconciliation of friendſhip, being made with God through Chriſt.

5. That albeit the hearing, believing, and obeying of this Word, doth belong to all thoſe to whom this Goſpel doth come, yet the Office of preaching of it, with authority, belongeth to none but to ſuch only as *God* doth call to this miniſtry, and ſendeth out with Commiſſion for this work. This the Apoſtle holdeth forth, *ver.* 18. in theſe words, *he hath committed to us the word of Reconciliation.*

6. That the Miniſters of the Goſpel ſhould behave themſelves as Chriſts Meſſengers, and ſhould cloſely follow their commiſſion ſet down in the word, *Matth.* 28. 19, 20. and when they do ſo, they ſhould be received by the people, as Ambaſſadours from *God*: for here the Apoſtle, in all their names, ſaith, *we are Embaſſadours for Chriſt,*

as

as though God did beseech you by us.

7. That Ministers in all earnestness of affections should deal with people, to acknowledge their sins, and their natural enmity against God more and more seriously: and to consent to the Covenant of Grace and Embassage of Christ more and more heartily; and to evidence more and more clearly their reconciliation by a holy carriage before God. This he holdeth forth, when he saith, *we pray you be reconciled to God.*

8. That in the Ministers affectionate dealing with the people, the people should consider, that they have to do with God and Christ, requesting them by the Ministers to be reconciled, now there cannot be a greater inducement to break a sinners hard heart, than Gods *making request* to him for friendship. For when it became us, who have done so many wrongs to *God*, to seek friendship of *God*, he preventeth, and (O wonder of wonders!) he *requesteth* us to be content to be reconciled with him: and therefore most fearful wrath must abide them, who do set light by this request; and do not yield when they hear Ministers with Commission, saying, *We are Embassadours for Christ, as though God did beseech you by us, we pray you in Christs stead be ye reconciled to God.*

9. To make it appear, how it cometh to pass that the Covenant of Reconciliation should be so easily made up betwixt *God* and

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a humble ſinner fleeing to Chriſt, the Apoſtle leads us unto the cauſe of it, holden forth in the Covenant of Redemption; the ſum whereof is this. *It is agreed betwixt God and the mediator Jeſus Chriſt the Son of God Surety for the redeemed, as parties contractors, that the ſins of the redeemed ſhould be imputed to innocent Chriſt, and he both condemned and put to death for them upon this very condition, that whoſoever heartily conſents unto the Covenant of Reconciliation offered through Chriſt, ſhall by the imputation of his obedience unto them, be juſtified and holden righteous before God, for God hath made Chriſt who knew no ſin, to be ſin for us* (ſaith the Apoſtle) *that we might be made the Righteouſneſs of God in him.*

Hence may a weak believer ſtrengthen his faith, by reaſoning from this ground after this manner.

He that upon the loving requeſt of God and Chriſt, made to him by the mouth of his Miniſters (having Commiſſion to that effect) *hath embraced the offer of perpetual reconciliation through Chriſt, & do purpoſe by Gods Grace, as a reconciled perſon to ſtrive againſt ſin, and to ſerve God to his power conſtantly, may be as ſure to have righteouſneſs, and eternal life given to him for the obedience of Chriſt imputed to him, as it is ſure that Chriſt was condemned and put to death for the ſins of the redeemed imputed to him.*

But I (may the weake believer ſay) *upon the loving requeſt of God and Chriſt made to me by the mouth of his Miniſters, have imbraced the offer of perpetual reconciliation through Chriſt, and do purpoſe by Gods grace, as a reconciled perſon, to ſtrive againſt ſin, and to ſerve God to my power conſtantly.*

Therefore *I may be as ſure to have righteouſneſs and eternal life given to me for the obedience of Chriſt imputed to me, as it is ſure that Chriſt was condemned and put to death for the ſins of the redeemed imputed to him.*

The third warrant and ſpecial motive to believe in Chriſt, is the ſtrait and awful *command* of God, charging all the hearers of the Goſpel to approach to Chriſt, in the order ſet down by him, and to believe in him: holden forth, 1 *Joh.* 3. 23.

THis is his Commandment, that we ſhould believe on the Name of his Son Jeſus Chriſt, and love one another, as he gave us commandment.

Wherein the Apoſtle giveth us to underſtand theſe five Doctrines.

1. That if any man ſhall not be taken with the ſweet invitation of God, nor with the humble and loving requeſt of God made to him to be reconciled, he ſhall find he hath

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to do with the Soveraign Authority of the higheſt Majeſty; *for this is his commandment, that we may believe in him*, ſaith he.

2. That if any man look upon this Command as he hath looked heretofore upon the neglected Commandments of the Law; he muſt conſider that this is a Command of the Goſpel, poſterior to the Law, given for making uſe of the remedy of all ſins; which if it be diſobeyed, there is no other Command to follow but this: *Go, ye curſed, into everlaſting fire of Hell*: for *this is his Commandment*: the obedience of which is moſt pleaſant in his ſight, ver. 22. *And Without which* it is impoſſible to pleaſe him, *Heb.* 11. 6.

3. That every one who heareth the Goſpel muſt make conſcience of the duty of lively faith in Chriſt, the *weak believer* muſt not think it preſumption to do what is commanded: the *perſon inclined to deſpiration* muſt take up himſelf, and think upon obedience unto this ſweet and ſaving command, the *ſtrong believer* muſt dip yet more in the ſenſe of his need he hath of Jeſus Chriſt, and more and more grow in the obedience of this command, yea, the moſt impenitent, *prophane and wicked perſon*, muſt not thruſt out himſelf; or be thruſt out by others, from orderly aiming at this duty, how deſperate ſoever his condition ſeem to be; for he that *commands all men to believe in Chriſt*, doth thereby command all men to believe that they are damned and loſt with-

without Christ: he thereby commands all men to acknowledge their sins, and their need of Christ, and in effect commands all men to repent, that they may believe in him. And whosoever do refuse to repent of their by-gone sins are guilty of disobedience to this Command given to all hearers, but especially to those that are within the visible Church, for *this is his commandment, that we should believe in the name of his son Jesus Christ*, saith he.

4. That he who obeyeth this Commandment, hath built his salvation on a solid ground. For First, he hath found the promised Messiah, compleatly furnished with all perfections unto the perfect execution of the Offices of Prophet, Priest, and King; for he is that Christ in whom the man doth believe. 2. He hath embraced a Saviour who is able to save to the uttermost; yea, and who doth effectually save every one that cometh to God through him: for he is Jesus the true Saviour of his people from their sins. 3. He that obeyeth his command, hath built his salvation on the Rock, that is, on the Son of God, to whom it is no robbery to be called equal to the Father, and who is worthy to be the object of saving Faith and of spiritual Worship, for *this is his command* (saith he) *that we believe in the Name of his Son Jesus Christ.*

5. That he who hath believed on Jesus Christ (though he be freed from the curse of the Law) is not freed from the Command

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nd obedience of the Law, but tyed thereun-
o by a new obligation, and a new Command
rom Chriſt : Which new command from
hriſt importeth help to obey the com-
nand, unto which command from Chriſt, the
ather addeth his authority and command
lſo ; *for this is his commandment* (ſaith John)
hat we believe on the Name of his Son Jeſus
hriſt, and love one another, as he hath Command-
ed us. The firſt part of which command en-
oyning belief in him, neceſſarily implyeth
ove to God, and ſo obedience to the firſt table,
or believing in God, and loving God are in-
eparable. And the ſecond part of the command
njoyneth love to our neighbour, (eſpecially
o the houſhold of faith) and ſo obedience unto
he ſecond Table of the Law.

Hence may a weak believer ſtrengthen him-
elf by reaſoning from this ground after this
manner-

Whoſoever in the ſenſe of his own ſinfulneſs and
ear of Gods wrath, at the command of God, is
led to Jeſus Chriſt the only remedy of ſin and mi-
ery and hath ingaged his heart to the obedience
f the Law of Love, his Faith is not preſumptu-
us or dead, but true and ſaving Faith.

But I (may the weak believer ſay) *in the*
ence of my own ſinfulneſs and fear of Gods wrath
m fled to Jeſus Chriſt the only remedy of ſin and
iſery, and have ingaged my heart to the obedi-
nce of the Law of Love.

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Therefore my Faith is not a presumptuous and dead faith, but true and saving Faith.

The fourth warrant and special motive to believe in Christ is *much assurance of life* given, in case men shall obey the command of believing, and a *fearful certification*, of destruction in case they obey not: holden forth *John* 3. 35.

THE Father loveth the Son, and hath given all things into his hand. ver. 36. *He that believeth on the Son hath everlasting life, and he that believeth not the Son, shall not see life, but the wrath of God abideth on him.*

Wherein are holden forth to us these five following Doctrines,

1. That the Father is well satisfied with the undertakings of the Son, entered Redeemer and Surety to pay the ransom of belivers, and to perfect them in holiness and salvation. *The Father loveth the Son*, saith he, *viz.* As he standeth Mediator in our name, undertaking to perfect our Redemption in all points. The Father loveth him, that is, doth heartily accept his offer to do the work, and is well pleased with him: his soul delighteth in him and resteth upon him, and maketh him in this his Office the *receptacle of love and grace and good will* to be conveyed by him to believers in him.

2. That

2. That for fulfilling of the Covenant of Redemption, the Father hath given to the Son, as he ſtandeth in the capacity of the Mediator) or as he is God incarnate, (the word made fleſh) all Authority in Heaven and Earth, all furniture of the riches of grace, and of Spirit and life, with all power, and ability, which the Union of the Divine Nature with the Humane, or which the fulneſs of the Godhead, dwelling ſubſtantially in his Humane Nature, or which the indiviſible all-ſufficiency and omnipotency of the inſeparable, every where present *Trinity* doth import; or the work of Redemption can require; *The Father* (ſaith he) *hath given all things into the Sons hand*, to wit, for accompliſhing his work.

3. Great aſſurance of life is holden forth to all, who ſhall heartily receive Chriſt and the offer of the Covenant of grace and reconciliation through him, *he that believeth on the Son* (ſaith he) *hath everlaſting life*, for it is made ſaſt unto him. 1. In Gods purpoſe, and irrevocable decree, as the believer is a man elected to life. 2. By effectual calling of him unto life by God, who as he is faithful, ſo will he do it. 3. By promiſe and everlaſting Covenant, ſworn by God to give the believer ſtrong conſolation in life and death upon immutable grounds. 4. By a pawn and inveſtment under the great Seal of the Sacrament of the Lords Supper, ſo oft as the believer ſhall come to receive the ſymbols and pledges of

life,

life. 5. In Christ the fountain and head o life, who is entred in a possession, as atturne for believers, in whom our life is so laid up that it cannot be taken away. 6. By begu possession of spiritual life and regeneration, & a Kingdom consisting in righteousnes, peace and joy in the holy Ghost, erected within the believer, as arles of the full possession of ever-lasting life.

4. A fearful certification is given, if a man receive not the Doctrine concerning righte ousnes and eternal life to be had by Jesus Christ: he that believes not the Son, shall not see life, that is, not so much as understand what it meaneth.

5. He further certifieth, that if a man receive not the Doctrine of the Son of God, he shall be burdened twice with the wrath of God once as a born rebel by nature, he shall bear the curse of the Law, or the Covenant of Works; and next, he shall endure a greater condemnation, in respect that light being came into the world, and offered to him, he hath rejected it, and loveth darkness rather then light, and this double wrath shall be fastned and fixed immoveably upon him, so long as he remaineth in the condition of misbelief, *the wrath of God abideth on him*, saith he.

Hence may the weak believer strengthen his faith by reasoning from this ground after this manner.

Who

Whosoever believeth the Doctrine delivered by the Son of God, and findeth himself partly drawn powerfully to believe him, by the sight of life in him, and partly driven by the fear of Gods wrath to adhere unto him, may be sure of right and interest to life eternal through him.

But, sinful and unworthy I, (may the weak believer say) *do believe the Doctrine delivered by the Son of God, and do feel my self partly drawn powerfully to believe in him, by the sight of life in him; and partly driven, by the fear of Gods wrath to adhere unto him.*

Therefore I may be sure of my right and interest unto eternal life through him.

The Evidences of true Faith.

SO much for the laying the grounds of faith and warrants to believe: now for evidencing of true faith by fruits, these four things are requisite. 1. That the believer be soundly convinced in his Judgment, of this obligation to keep the whole moral Law, all the days of his life: And that not the less, but so much the more, as he is delivered by Christ from the Covenant of Works, and Curse of the Law. 2. That he endeavour to grow in the exercise and daily practice of Godliness and righteousness. 3. That the course of his new obedience run in the right channel, that is, through faith in Christ, and through a good conscience, to all the duties of love toward God &

man

man. 4. That he keep ſtrait Communion with the fountain Chriſt Jeſus, from whom grace muſt run along for furniſhing of good fruits.

For the firſt, *viz.* To convince the believer, in his judgment, of his obligation to keep the Moral Law, among many paſſages, take *Matth.* 5. 16.

LEt your light ſo ſhine before men, that they may ſee your good works, and glorifie your Father which is in Heaven. ver. 17. *Think not that I am come to deſtroy the Law or the Prophets: I am not come to deſtroy, but to fulfil.* ver. 18. *For verily I ſay unto you, till Heaven and Earth paſs, one jot or one tittle ſhall in no wiſe paſs from the Law, till all be fulfilled.* ver. 19. *Whoſoever therefore ſhall break one of theſe leaſt Commandments, and ſhall teach men ſo, he ſhall be called leaſt in the Kingdom of Heaven, but whoſoever ſhall do and teach them, the ſame ſhall be called great in the Kingdom of Heaven.* ver. 20. *For I ſay unto you, that except your righteouſneſs ſhall exceed the righteouſneſs of the Scribes and Phariſees, ye ſhall in no caſe enter into the Kingdom of Heaven.*

Wherein our Lord,

1. Giveth Commandment to believers, juſtified by faith, to give evidence of the grace of

God in them, before men, by doing good orks, *Let your light ſo ſhine before men* (ſaith e) *that they may ſee your good works.*

2. He induceth them ſo to do, by ſhewing at albeit they be not juſtified by works; yet ectators of their good works may be con-rted or edified, and ſo glory may redound God by their good works, when the wit-neſſes thereof *ſhall glorifie your Father which is Heaven.*

3. He gives them no other rule for their new edience, than the Moral Law, ſet down, and plicated by Moſes and the Prophets. *Think* (ſaith he) *that I am come to deſtroy the w, and the Prophets.*

4. He gives them to underſtand that the ctrine of grace, and freedom from the rſe of the Law, by faith in him, is readily ſtaken by mens corrupt judgment, as if it loſe or ſlaken the obligation of believers obey the commands, and to be ſubject to authority of the Law, and that this error indeed a deſtroying of the Law and of the ophets, which he will in no caſe ever en-re in any of his Diſciples, it is contrary the end of his coming, which is firſt ſanctifie, and then to ſave believers. *Think* (ſaith he) *that I am come to deſtroy the Law, the Prophets.*

5. He teacheth, that the end of the Goſpel Covenant of Grace, is to procure mens edience unto the Moral Law, *I am come*

(ſaith he) *to fulfil the Law, and the Prophets.*

5. That the obligation of the moral Law, i
all points, unto all holy duties, is perpetu
and ſhall ſtand to the worlds end, that is, t
Heaven and Earth paſs away.

7. That as God hath a care of the Scriptur
from the beginning, ſo ſhall he have care
them ſtill to the Worlds end, that there ſha
not one jot or one title of the ſubſtance thereof
taken away, ſo ſaith the Text, *v.* 11.

8. That as the breaking of the Moral Law
and defending the tranſgreſſion thereof to
no ſin, doth exclude man both from Heave
and juſtly alſo from the fellowſhip of the tr
Kirk; ſo the obedience of the Law and teachi
others to do the ſame, by example, counſel a
doctrine, according to every mans callin
proveth a man to be a true believer, and
great eſtimation with God, and worthy to
much eſteemed of by the true Church, *v.* 19.

9. That the righteouſneſs of every true Chr
ſtian, muſt be more than the righteouſneſs
the Scribes and Phariſees; for the Scribes a
Phariſees, albeit they took great pains to d
charge ſundry duties of the Law, yet they c
ted ſhort the expoſition thereof: that it mig
the leſs condemn the practice, they ſtudi
the outward part of the duty, but neglected t
inward and ſpiritual part: they diſcharg
meaner duties carefully, but neglected jud
ment, mercy and the love of God: In a wo
they went about to eſtabliſh their own rig
teouſne

ouſneſs, and rejected the Righteouſneſs of od by faith in Jeſus. But a true Chriſtian uſt have more than all this, he muſt acknowdg the full extent of the ſpiritual meaning of e Law, and have a reſpect to all the Comandments, and labour to cleanſe himſelf from l filthineſs of fleſh and Spirit, *and not lay eight upon what ſervice he hath done, or ſhall* , but cloath himſelf with the imputed righouſneſs of Chriſt: which only can hide his akedneſs, or elſe he cannot be ſaved. So ſaith e Text, *Except your righteouſneſs*, &c.

The ſecond thing requiſite to evidence true Faith, is that the believer endeavour to put the rules of Godlineſs and Righteouſneſs in practice, and to grow in the daily exerciſe thereof: holden forth, 2 *Pet.* 1. 5.

AND beſides this giving all diligence, add to your faith vertue, and to vertue knowledge. er. 6. *And to knowledge temperance; and to mperance, patience; and to patience godlineſs:* er. 7. *And to godlineſs, brotherly kindneſs, and brotherly kindneſs, charity.* ver. 8. *For if theſe hings be in you, and abound, they make you that e ſhall neither be barren nor unfruitful in the nowledge of our Lord Jeſus Chriſt.*

Wherein, 1. The Apoſtle teacheth belie-

vers, for evidencing of pious faith in them-
ſelves, to endeavour to add to their faith ſeven
other ſiſter graces: the firſt is Vertue, or the
active exerciſe and practice of all moral du-
ties, that ſo faith may not be idle, but put forth
it ſelf in work. The ſecond is Knowledge, which
ſerveth to furniſh Faith with information of
the truth to be believed; and to furniſh Vertue
with direction what duties are to be done, and
how to go about them prudently. The third is
temperance, which ſerveth to moderate the uſe
of all pleaſant things, that a man be not clog-
ed therewith, nor made unfit for any duty
whereto he is called. The fourth is Patience
which ſerveth to moderate a mans affections
when he meeteth with any difficulty or un-
pleaſant thing, that he neither weary for pain
required in well doing, nor faint when the Lord
chaſtiſeth him, nor murmur when he croſſeth
him. The fifth is Godlineſs, which may keep
him up in all exerciſes of Religion, inward and
outward, whereby he may be furniſhed from
God, for all other duties which he hath to do.
The ſixth is Brotherly kindneſs, which keepeth
eſtimation of, and affection to, all the houſhold
of Faith, and to the Image of God in every
one whereſoever it is ſeen. The ſeventh is
Love, which keepeth the heart in readineſs to
do good to all men, whoſoever they be, upon
all occaſions which God ſhall offer.

2. Albeit it be true, that there is much cor-
ruption and infirmity in the godly, yet the
poſt

poſtle will have men uprightly endeavouring, and doing their beſt, as they are able to joyn all theſe graces one to another, and to grow in the meaſure of exerciſing of them: *giving all diligence* (ſaith he) *add to your faith*, &c.

3. He aſſureth all profeſſed believers, that as they ſhall profit in the obedience of this direction, ſo they ſhall Profitably prove the ſoundneſs of their own faith, and if they want theſe graces, that they ſhall be found blind deceivers of themſelves, *ver.* 9.

The third thing requiſite to evidence true faith is, that obedience to the Law run in the right channel, that is through faith in Chriſt, *&c.* holden forth, 1 *Tim.* 1. 5.

NOw the end of the Commandment is love out of a pure heart, and of a good conſcience and of faith unfaigned.

Wherein the Apoſtle teacheth theſe ſeven Doctrines,

1. That the obedience of the Law muſt flow from love, and love from a pure heart, and a pure heart from a good Conſcience, and a good Conſcience from Faith unfaigned, this he maketh the only right channel of good works, *the end of the Law is Love*, &c.

2. That the end of the Law is not that men may be juſtified by their obedience of it,

as the Jewiſh Doctors did falſly teach: for it is impoſſible that ſinners can be juſtified by the Law, who for every tranſgreſſion are condemned by the Law: *for the end of the Law is* (not ſuch as the Jewiſh Doctors taught, but) *love out of a pure heart*, &c.

3. That the true end of the Law, preached unto the people, is that they, by the Law, being made to ſee their deſerved condemnation, ſhould flie to Chriſt unfaignedly, to be juſtified by faith in him: So ſaith the Text, *while it maketh love to flow through faith in Chriſt.*

4. That no man can ſet himſelf in love to obey the Law, except in as far as his conſcience is quieted by faith, or is ſeeking to be quieted in Chriſt, *for the end of the Law is Love of a good conſcience, and faith unfaigned.*

5. That feigned faith goeth to Chriſt without reckoning with the Law, and ſo wants an errand; but unfaigned faith reckoneth with the Law, and is forced to flie for refuge unto Chriſt as the end of the Law, for righteouſneſs ſo often as it finds it ſelf guilty for breaking of the Law: *For the end of the Law is faith unfaigned.*

6. That the fruits of love may come forth in act particularly, *it is neceſſary*, that the heart be brought to the hatred of all ſin and uncleanneſs, and to a ſtedfaſt purpoſe to follow after holineſs univerſal; *for the end of the Law is love out of a pure heart.*

7. That unfaigned faith is able to make the conſcience good, and the heart pure, and the

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man lovingly obedient to the Law; for when Chriſts blood is ſeen by faith to quiet Juſtice, then the conſcience becometh quiet alſo, and will not ſuffer the heart to entertain the love of ſin, but ſets the man on work to fear God for his mercy, and to obey all his commandments out of love to God for his free gift of juſtification by grace beſtowed on him: *For this is the end of the Law indeed*, whereby it obtaineth of a man more obedience than any other way.

The fourth thing requiſite to evidence true faith is, *the keeping of ſtrait communion with Chriſt*, the fountain of all grace and of all good works: holden forth, *Joh.* 15. 5.

I Am the true vine, ye are the branches, he that abideth in me and I in him, the ſame bringeth forth much fruit; for without me ye can do nothing.

Wherein Chriſt in a ſimilitude from a vine tree teacheth us.

1. That by nature we are wild barren briers till we be changed by coming unto Chriſt, and that Chriſt is that noble vine tree having all life and ſap of grace in himſelf, and able to change the nature of every one that cometh to him, and to communicate ſpirit and life to as many as ſhall believe in him: *I am the Vine*

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(ſaith he) *and ye are the branches.*

2. That Chriſt loveth to have believers ſo united unto him, as that they be not ſeparated at any time by unbelief: and that there may be a mutual inhabitation of them in him by *faith and love*, and of him in them, *by his word and ſpirit*, for he joyneth theſe together, *if ye abide in me and I in you*, as things inſeparable.

3. That except a man be ingrafted in Chriſt and united to him by faith, he cannot do any the leaſt good work of his own ſtrength: yea, except in as far as a man doth draw ſpirit and life from Chriſt by faith, the work which he doth is naughty and nul *in the point of goodneſs* in Gods eſtimation, *for without me* (ſaith he) *ye can do nothing.*

4. That this mutual inhabitation, is the fountain and infallible cauſe of conſtant continuing aud abounding in well-doing. *For he that abideth in me, and I in him* (ſaith he) *the ſame beareth much fruit.* Now as our abiding in Chriſt preſuppoſeth three things. 1. That we have heard the joyful ſound of the Goſpel making offer of Chriſt to us who are loſt ſinners by the Law. 2. That we have heartily embraced the gracious offer of Chriſt. 3. That by receiving of him we are become the Sons of God, *Joh.* 1. 12. And are incorporated into his Myſtical body, that he may dwell in us as *his Temple*, and we dwell in him as in the reſidence *of righteouſneſs and life.* So our abiding in Chriſt importeth other three things.

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1. An imploying of Christ in all our addresses to God, and in all our undertakings of whatsoever peece of service to him. 2. A contentedness with his sufficiency, without going out from him to seek righteousness or life, or furniture in any case, in our own or any of the creatures worthiness. 3. A fixedness in our believing in him, a fixedness in our imploying and making use of him, and a fixedness, in our contentment in him, and adhering to him, so that no allurement, no temptation of Satan or the World, no terror nor trouble may be able to drive our spirits from firm adherence unto him; or from constant avowing of his truth and obeying his commands, who hath loved us and given himself for us: and in whom not only our life is laid up, but also the fulness of the God-head dwelleth bodily, by reason of the substantial and personal union of the Divine and Humane nature in him.

Hence let every watchful Believer, for strengthening himself in faith and obedience, reason after this manner.

WHosoever doth daily imploy Christ Jesus for cleansing his conscience and affections from the guiltiness and filthiness of sins against the Law, and for making of him to give evidence of true faith in himself.

But I (may every watchful believer say) do daily,

ily imploy Jesus Christ for cleansing my conscience and affections from the guiltiness and filthiness of sins against the Law,& for *enabling* of me to give obedience to the Law in love.

Therefore I have the evidence of true faith in my self.

And hence also let the sleepy and sluggish believer reason, for his own upstirring thus.

Whatsoever is necessary for giving evidence of true faith, I must study to do it, except I would deceive my self and perish.

But to imploy Christ Jesus daily for cleansing of my conscience aud affections from the guiltiness and filthiness of sin against the Law, and for enabling of me to give obedience to the Law in love, is necessary for evidencing of true faith in me.

Therefore this I must study to do, except I would deceive my self and perish.

And lastly, seeing Christ himself hath pointed this fourth as an undoubted evidence of a man elected of God unto life, & given to Jesus Christ to be redeemed, *If he came unto him*, that is, close Covenant and keep communion with him, as he teacheth us, *John* 6. 37. Saying, *All that the Father hath given me, shall come to me, and him that cometh to me, I will in no wise cast out.* Let every person who doth not in earnest make use of Christ, for remission of sin and amendment of life, reason hence, and from the whole premisses, after this manner, that his conscience may be wakned.

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Whoſoever is neither by the Law nor by the Goſpel ſo convinced of ſin, righteouſneſs and judgment, as to make him come to Chriſt and imploy him daily for remiſſion of ſin and amendment of life, he wanteth not only all evidence of ſaving faith, but alſo all appearance of his election, ſo long as he remaineth in this condition.

But I (may every impenitent perſon ſay) am neither by the Law nor Goſpel convinced of ſin, righteouſneſs and judgment, as to make me come to Chriſt and imploy him daily for remiſſion of ſin and amendment of life.

Therefore I want not only all the evidence of ſaving faith, but alſo all appearance of my election, ſo long as I remain in this condition.

FINIS.